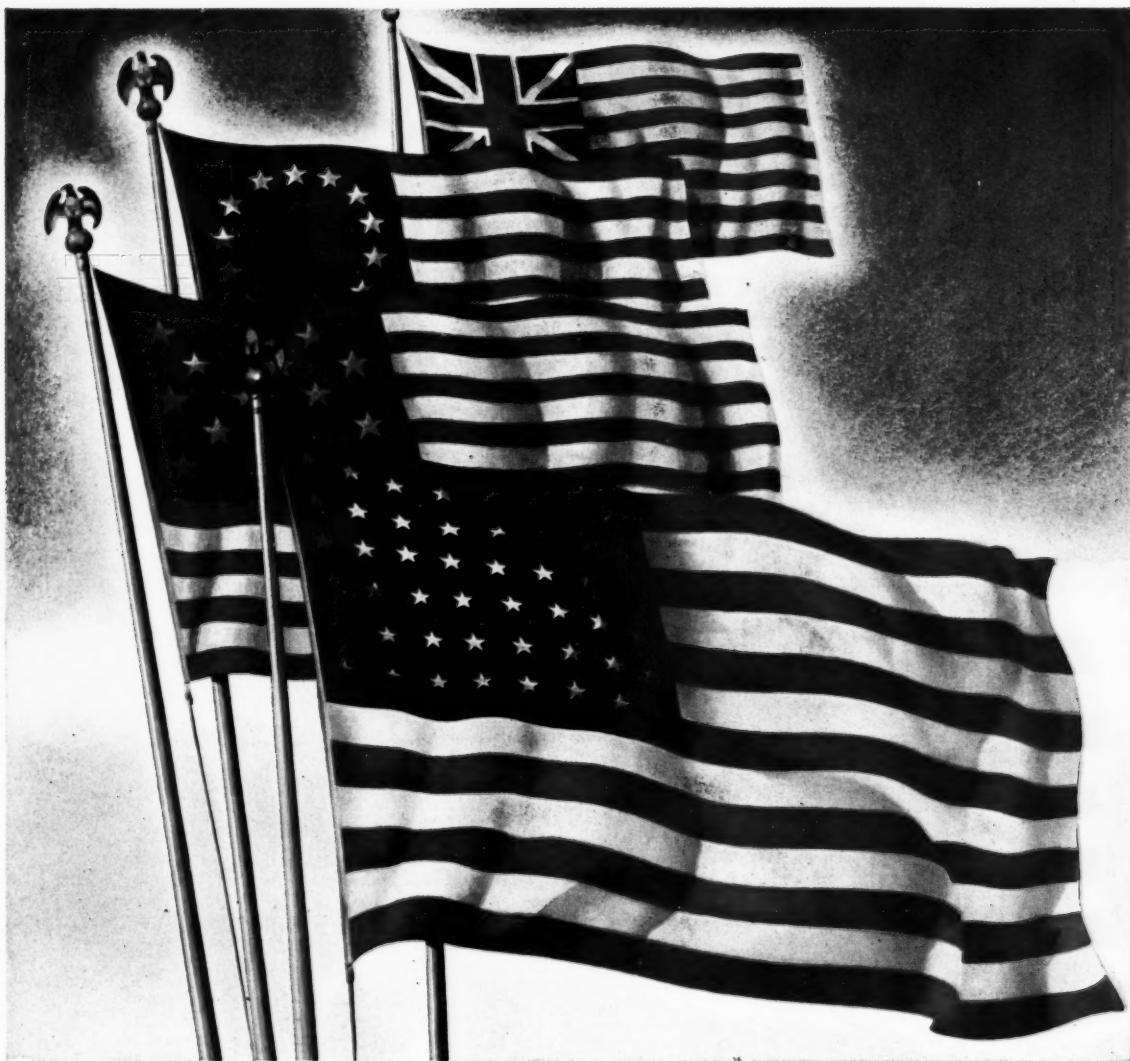


# DESTINY

*The Magazine of National Life*



## THE STORY OF OLD GLORY

*Symbol of a foretold nation with God's purpose in it*

[ PAGE 6 ]

# FOREWORD

AS YOU READ this publication your attention is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible — and include both the purpose and the outcome of this present chaos.

Containing information we must all sometime take into account, the Bible deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of the race of the Book, and if this is your first acquaintance with the national factors therein you may be startled to find it to be the most modern Book in the world, as well as the most valuable and vital of all books.

DESTINY identifies the Anglo-Saxon, Celtic and kindred peoples as the House of Israel in the world today, under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. It is published by Americans who have carefully studied God's Word in the Scriptures and have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for its truth as applied to the spiritual, economic and political life of man; and have accordingly formed a non-profit, non-sectarian organization to publish the truths concerning the information of its national message!

Our responsibility in these matters is deepened because our forefathers were the people with whom God made His unalterable Covenant; thus we accept the Scripture which describes a race appointed by God as the vehicle of His purpose for all mankind. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, by the way they have

fulfilled what the Word of God states concerning them and by the innumerable evidences of God's providence in their present situation, we know who and where they are, what they have done and will yet do!

To many persons the true meaning of the name Israel is lost or obscured. The fallacy persists that the Israel people were chosen by God as an object of favoritism. His choice of Israel still stands as a positive fact; but there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them (Is-ra-el means "ruling with God") and commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible.

Like Israel, *Anglo-Saxon* is a noble name when understood. As here used it does not stand for the Nordic racial

theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. But we emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and the plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, the moral order of society and the economic process of community and national well-being; and we find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King as soon as we are ready for it. All this, instead of mere personal religion without larger social manifestation — which is but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines the position of this publication, which is pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but nearing the prophesied time for the full entry of the rule of God amongst men.

The Anglo-Saxon-Israel identity is now becoming increasingly known. It is of pressing importance, being the key-fact to an understanding of the Scriptural prophecies and the plan of God. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

## DESTINY

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# DESTINY

*The Magazine of National Life*



## THE MARCH OF HISTORY

### A NEW FRONT AND VICTORY

THE CLAMOR in Great Britain for the immediate opening of a western front against Germany is worthy of consideration. Lord Beaverbrook in championing such a move, and the thousands who are echoing the desire expressed by him, want that front opened immediately.

One need but read history, especially Anglo-Saxon history, to note that the clamor of the people has led, at times, to disastrous moves on the part of those in authority who have feared to resist public pressure. Now whether or not a Western Front should be opened at this time should be a matter of military and naval strategy and such a move should not come as the result of political pressure exerted by men and women who are not in the inner councils of state.

Among the motives back of this clamor is the desire to assist Russia in her fight against Germany and of course many feel that at this time a new front would bring an early defeat of the Germans. However, the mere fact that people are clamoring for this move to be made is no reason why it should come now, nor is this clamor an indication that if the opening of such a front was undertaken at this time that it would be successful. We feel confident that the military and naval heads of Great Britain and the United States know whether or not the time has come for a successful move onto the continent. It is for them to decide and not for the people to force upon them a policy which, if prematurely undertaken, might have far more disastrous repercussions than the evacuation of Dunkirk.

Let us look at the prophetic picture for a moment, for we are in no position to pass upon matters of strategy from a military or naval point of view — neither are the people who are undertaking to force the hand of their government in these matters. Prophetically, our nation and all Israel is not yet in any position to move against her enemies and by such a move to secure lasting peace through decisive victory over the foe.

A study of God's Word will give clear instruction regarding victory over our enemies. The Lord has said, "But it shall come to pass, if thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee."

Then follows a list of troubles that are today afflicting our nation, for the road of disobedience is paved with insect devastation, destruction of prosperity, pestilence, famine, sword and captivity. Because we have not served the Lord our God with joyfulness, and with gladness of heart for the abundance of all things, there is the danger of our being forced to serve our enemies. The way out is for our nation, and Great Britain as well, to heed the call to *a national awakening as His Kingdom people* and restore His administration and His laws as the law of the land.

If we fail in this, Moses has declared, "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them."

As yet neither Great Britain nor the United States through their government or on the part of the people have voiced any desire to restore the administration of the commandments, statutes and judgments of the Lord as the law of the land. The people clamor for an invasion of the continent but are not doing the thing God requires of them in order to assure His blessings on all their undertakings. We must first put our own house in order and then God can give us victory over all our foes. Until we do this, and even though we might secure temporary successes, an elusive peace will be beyond our reach.

Joe Louis said, "This is God's war," and he spoke the truth, but God's war is as much a war to compel His people to restore His administration as is the purpose of that war to destroy the enemies of His Kingdom.

Until we recognize our obligation to God as His Kingdom people there will not come the blessings as pronounced by Moses for obedience, "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways." Also, "The Lord shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee."

Where is that blessing today? Controlled economy; rationed sugar, gasoline and many necessities yet to be added to the list; controlled business and the closing of many old and tried business concerns; destruction of prosperity and the depletion of our storehouses as we turn our energy and work towards preparing goods for destruction. The declara-

tion of Malachi the prophet is applicable to our generation, "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Our very failures now make it necessary to prepare to meet the enemy. What we desperately need is God's blessings upon our undertakings but, because we have refused to obey Him, He is not blessing us now in all the works of our hands nor are our enemies being defeated. Why has God allowed all this to come upon us, *His* people? Moses gives the answer, "Because they have forsaken the covenant of the Lord God of their fathers."

Victory does not lie in the opening of a Western Front nor is it to be brought about alone by military might upon land, sea and in the air. It will come when we return unto the Lord and obey all His commandments, statutes and judgments, reverence His Name and keep holy His Sabbaths. If we will do this, Moses assures us God will keep His promise, "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight!" The laws for *Victory* are not hidden from us, but in unbelief we refuse to read them and obey and heed their instruction.

### POWER OF A DOCTRINE

IN THIS DAY of prodigious armament programs with billions being spent for planes, ships and munitions of war, men are assuming the war will be won on the field of battle alone. Now a doctrine is more powerful than the greatest navies, the strongest armies or the largest air forces. The power of a doctrine is being overlooked by many who are failing to recognize that in the strength of a doctrine Hitler has been able to accomplish miracles. That doctrine cannot be met and overcome by arms alone. Nations must be assured of a peace which will give at least all that Hitler promises. Unless such assurance is forthcoming, even though we should win the war of arms, we could lose the peace.

We question our ability to win the war of arms until a doctrinal belief which is as powerful and compelling as has been the doctrine of Nazism unto its adherents takes hold of our people.

During World War I we were told that our fight was to make the world safe for democracy. It is doubtful if any such slogan could arouse many today. We speak of defense and in terms of defense have referred to our part in the present conflict. But a defensive fight is a losing fight. We must have something positive and certain and worth fighting for if this conflict is to be won and the world is to be made a safe place in which to live.

The axis group know why and for what they fight as they undertake to establish a new world order in accord with their pattern which would give them world supremacy and domination.

Anglo-Saxon nations as yet have no positive and definite objective that can kindle within the breasts of all our people the zeal of the crusader. We are at present obsessed with the idea of defense and the preservation of the present order and way of life. Until we secure an objective which will fire the imagination of every citizen of this country with a determination to carry on and fight until that objective is attained, we are in a losing cause.

Such an objective needs to be more positive, and its attainment must give greater and more far-reaching blessings to mankind everywhere, than the most fantastic promises of the dictators.

One objective only could possibly give such assurance and arouse an entire people to the righteousness of their cause. It is the knowledge that the Anglo-Saxon-Celtic nations are the people of the Kingdom of God upon earth and that they, and they only, are destined to usher in a truly new and better order of the ages patterned in accord with the plan of God. When, as a people, we come to the realization that we are empowered by Him to administer His laws and forever banish war from the earth, a consciousness of our Destiny will carry us on to such spiritual heights as to assure victory over all the forces of evil. Think of the power that would actuate our nation if we awoke to the knowledge and understanding of our origin and Destiny as God's Israel people. In the acceptance of the responsibility that would be ours would come the promise of victory and the task of bringing to all people everywhere the blessings of peace which will be followed by contentment and happiness under the perfection of Kingdom administration.

"The Kingdom Marches On" should be our battle cry as we go forward. Let us set our house in order so that our enemies shall be found to be liars unto us and we shall tread under our feet all their skillfully laid plans. Of us in that day it will be said, in accord with Isaiah's prophecy, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

We but wait the day of awakening when the most powerful doctrine known to man takes hold of our nation; when our origin, identity and responsibility becomes known and in full assurance of God's blessings we go forward under the unfurled banner of His Kingdom. We may first be brought to the brink of disaster before we awaken to these marvelous facts and to the need of God's will being done before victory can come. But here is a doctrine which will be more stimulating and powerful than the selfish objectives of a Hitler or any of the other dictators. It will arouse every man, woman and child in our land to a unity of action such as only a God-given heritage and knowledge will be able to do. Then we shall know that the Kingdom of God upon earth, the people over whom Jesus Christ is to reign — "The House of Jacob Forever" — marches on to victory and a peace that will be without end!

### SPIRITUAL LEADERS CONDEMNED

THE GOVERNMENT of the United States is concerned at the stand taken by the Churches of America in their failure to back an all-out effort in the present war. President Roosevelt reflected that concern in an unprecedented step when he wired the Northern Baptist convention in session at Cleveland indicating in his wire that he would like to see the mighty force of their splendid body squarely behind the prosecution of the war.

Certainly after Pearl Harbor there should be no hesitancy as to what we ought to do, and Germany was as much an offender at that time as Japan. What is the matter with the Church leadership today? Has it come to pass that Christian men and women are unwilling to give whole-hearted support to their country in a time of need? Do they want the nation where they can exercise freedom of worship destroyed?

Instead of the President having to write to ask for such support at such a time as this the religious groups of America should be pledging their allegiance to their country and against all our enemies, within and without, backing up our war effort against all aggression wherever found.

Christian America has been indoctrinated with evil teachings by a leadership that, in their refusal to take a positive stand against aggression, does not know the national message of the Bible.

To what extent should a people be prepared to defend their homes, their independence, and their freedom? It should not be necessary to ask such a foolish question but for the fact of the foolish preaching of church leaders who are ignorant of the Biblical teaching regarding the fundamental principles of national defense.

In existence today are evil and aggressive nations which recognize one principle in international relationship: "might makes right." These nations under evil leaders are bent on the destruction of Christianity and all for which it stands. A victorious enemy would make short shift of these foolish leaders in our churches today.

We hate war and all the oppression, suffering and misery that follows in its wake; but we detest and hate oppression and slavery the more. Those who advocate a passive attitude towards aggression are condemning thousands of our young men to an early death and are also doing their best to prevent our nation from marshalling its full strength to meet threatened invasion and the resulting misery and destruction that would follow.

Is the continuation of the life of our nation important enough in the sight of God for us to bend every effort to defend our national existence? Read our history and there can be only one answer. God who prospered our undertakings, brought about our independence and preserved the Union, is also interested in this as the land of the free. Make no mistake about this, for we are His Kingdom people and those spiritual leaders who would hinder or prevent the defense of His Kingdom are condemned. Through Ezekiel, God passes terrible judgment upon them for preventing Israel from standing before her enemies in the day of battle. "Son of man, prophesy against the prophets of Israel . . . Thus saith the Lord; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge for the House of Israel to stand in the battle of the day of the Lord." (Ezekiel 13: 1-5.)

Because these foolish men have prevented Israel from being fully prepared, destruction is pronounced upon them. They may smile and say they will refuse to fight, but do neutrals and non-combatants escape the strafing, diving planes in modern warfare? Are the innocent spared torture, rape and death by the ruthless invader? Read the reports!

Jesus confirmed the law, even the least of the commandments. But these ecclesiastical leaders would set aside all the laws of defense. If Jesus' words mean anything such men are destined to be the least in the Kingdom because of treasonable acts against the Kingdom and its laws (Matt. 5: 18, 19). Those who hinder their country's defense in a time of national danger are worse than the enemy who attacks, as their opposition places an extra burden upon all the rest of the people.

Let our Church leaders read the Book and awaken to the truth that, just as we must oppose the aggression of individual criminals in our midst, so also must we ever oppose evil and aggressive nations.

The purpose of both the criminal individual and the criminal nation as well is to take a spoil at the expense of the weak or defenseless.

When God gave the laws governing individual conduct, and those covering the activities of His Kingdom, He set forth the requirements for national defense against aggression. It is as important to defend the Kingdom against the enemies without as it is to enforce the law against the criminal within. The principles covering our means of defense are set forth in the law and these principles should govern our nation as well as all Anglo-Saxondom in its opposition to armed aggression.

The spiritual leaders in Israel were instructed to speak unto the people and say, "Hear O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them: For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." (Deut. 20: 2-4.)

Profound ignorance of our spiritual leaders today regarding this instruction which they should give to the nation in a time of war is responsible for their failure to encourage the people in this national emergency.

If the pacifists were to have their way, liberty and freedom would soon pass as ambitious and ruthless dictators extended their power over the world as they have extended it over neighboring states.

Why not be consistent? Why do they not advocate the same policy regarding Israel's internal conditions as is being advocated by them regarding the external? Surely, if it is wrong to fight to protect the nation from the enemies without it is as wrong to fight against enemies within. Perhaps they would like to live where there is no police protection. We certainly would be interested to see how they would handle evil men and criminals so that they would not steal, rob and murder in the midst of an unprotected and defenseless society. We believe under such conditions conscientious objectors would be the first to clamor for protection.

May God have pity on our people if they become so foolish as to listen to this ecclesiastical mishandling of the facts of life and the need for defense against aggression. So long as there exists on earth an armed but unregenerated nation (which will be until the age closes) we must be vigilant and alert, always ready to fight in the cause of righteousness and to protect our freedom. Thank God for the men who have been willing to fight in the past that we might enjoy freedom today and for those who will refuse to

listen to the ecclesiastical twaddle of Church leaders and who will yet die rather than let slip from their grasp the independence that cost so much. This, even though we must experience the increasing horrors of war, in order to retain these God-given privileges as a heritage for coming generations.

Christian people overlook the fact that while our Lord is the Prince of Peace, He is also the God of Battles and, as the Lord of Hosts, leads the armies of Heaven against evil aggression. John saw Him leading these armies and of Him John declares that in righteousness "he doth judge and make war." Can His followers do less than fight for righteousness against evil aggression?

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# The Story of Old Glory

By C. S. WARNER

FIRMLY planted on the high pinnacle of American faith, the gently fluttering folds of our national flag have proved an inspiration to untold millions. Called by any of the names by which it is variously known — the Red, White and Blue, Stars and Stripes, Star Spangled Banner, Starry Banner, Standard, Colors, Ensign, Old Glory — and in the minds and hearts of true-blue Americans the meaning is the same. It is the banner of liberty. Beginning with the colonies, and coming down to our time, it has gathered and stored chiefly the supreme idea of the Divine right of liberty in men. *Liberty* — not lawlessness, not license; but organized, institutional liberty — liberty through law, and laws for liberty.

Now it is always well to know the origins of things which mean much to us, for that brings benefit to our understanding; and as a fact, there can be no adequate understanding without it. True, we can live without this information. We can live, and breathe, and plant, and reap, and die without it. But to do so is to live in a child's world all one's days; and normal children grow up, they ask questions, they want to know how things came to be as they are!

This powerful country of ours, its unusually rapid growth and sudden expansion, the people who are here — this great fact: this *America* — and the beautiful national banner which encanopies its sky, did all this "just happen?"

To a growing number of Christian Americans the meaning of America and of Old Glory is deepening. They are seeing, more and more, what a comparative few among America's millions have always observed: the Israel identity of the people of America! And in the pattern of national founding and growth they have seen the Hand of God in United States history, steadily preparing this nation for her destined position in relationship to His changeless and eternal purpose for all mankind.

From this viewpoint, looking backward and forward at the genesis, history and destiny in the story of Old Glory and paralleling the observations with the national story in the Book of books,

together with knowing "who's who" therein, enables one to see far more than just the evolution of a national banner. This beautiful flag becomes emblazoned with a lustre even more glorious than envisioned and expressed by so many illustrious Americans of former days.

And while it is true that today we are thinking of our flag in terms of sanguinary strife, yet it has another significance removed from its use in battle. It epitomizes the entire romance of our nation! Therefore much is to be gained in directing attention to the deep meaning of it all; and if it be of God, to unmistakably realize it. For if there is a destiny there must necessarily be a *destinator*, and in the affairs of this foretold power — this American nation — the *destinator* is God: specifically and provably so from His Word. Thus in Old Glory's mute eloquence, in all that it silently but majestically bespeaks of our history and in all the many mercies of a kindly providence which under this banner have nationally been ours; in all of this there lies one of the majorly important chapters in His story!

\* \* \*

The origin of flags is divine. When God made with man the Noachic Covenant, promising that He would never again send the waters to cover the face of the earth and destroy all flesh, He unfurled the first flag — the colorfully hued banner of the rainbow — set in the sky as a symbol of security and assurance to all future generations of His divine promise.

In his finite way, man has since employed earthly banners to symbolize a community of kindred interests. In ancient days when families were grouping into tribes there would grow up a sentiment common to all members of the community, and originally devices of wood and metal were used to give material expression to this tribal consciousness. There were paintings, carvings and draperies thus used; then came the need of making banners more visible and they were carried aloft on poles like modern flags, but instead of being made of cloth they were rigid solids. Flags, as we know them today, did not replace these other devices as symbols of patriotism until the early middle ages. There were isolated cases, no

doubt, when they were used for military and national purposes at an earlier date, but the custom was not universal. And the first flags were not standards of tribes or nations, but religious emblems. They were carried by the Christians and marked with the distinctive device of the cross. Mention of these early banners is contained in the story of the Christians coming to the shores of England, and in many a tale of the church in the early centuries of English history.

Since then, forward along the course of the centuries have come many different flags — until those of today's nations herald the present structure of civilization. But it is at present signally appropriate and important to think of our own flag and to know the story of Old Glory: for the embattled pinnacle of lofty idealism where the American Flag has always floated is being seriously challenged, and the origin of that idealism should be understood.

\* \* \*

This was, in bygone centuries before America's first Independence Day, a land of many flags. The coming of the colors to the North American continent had a richness in its very variety. There were Norsemen and Danes who, between 986 and 1300, several times landed upon the northeastern shores. It is probable that they may have taken formal possession and even founded temporary settlements, planting some standard, although the description has not come down to us. There was Columbus who planted the flag of Spain and also his personal banner upon the island of San Salvador, one of the Bahamas, in 1492. On the continent itself, history records the first flag as the red cross of St. George, planted on the coast of Labrador by John Cabot in 1497.

Many different flags floated over the territory now included in the United States. Jacques Cartier brought the colors of France in 1534, a blue flag with three golden fleur de lys. The Huguenots brought a flag. Henry Hudson brought the *Half Moon* into New York Harbor in 1609, flying the flag of the Dutch Republic. In 1683 a party of Swedish and Finnish colonists founded a settlement on the bank of the Dela-

DESTINY

ware river, which they named New Sweden, under the Swedish flag, a yellow cross upon a blue ground. But the new nation was not destined to be founded by any of them. These were all instruments of a Preparatory Providence, opening the way for the smallest and weakest and least ambitious of all the invasions which because it was the strongest spiritually, was to define the character of America.

Pre-revolutionary days saw these various "home country" flags give way to even more flags before the *national* flag emerged. Most of the colonies displayed their own flags, and though the records of these flags is incomplete and sometimes far from clear, many of them are known and some are preserved. There was the famous pine tree flag of Massachusetts. Then there was the rattlesnake flag with the words "Don't Tread on Me" underneath. South Carolina used that. Connecticut's troops bore banners of solid colors, a different hue for each regiment, having on one side the motto "Que Transtulit Sustinet" (Who transplanted sustains) and on the other, "An Appeal to Heaven." New York's flag was a white field with a black beaver on it, Rhode Island's white with a blue anchor and the word "Hope" above it; there was the Bunker Hill flag, the Bennington flag, and many others. Americans retain a pardonable sentiment toward these early banners, and some are still incorporated in state flags, though the intense pre-revolutionary patriotism which inspired them has been extinguished by time.

Yet out from among the many flags flown here before the nativity of the Star Spangled Banner it was one flag, of one people, which was to cast its influence into the new national flag. The original Union Jack was here! It was the red cross of St. George and with it was subjoined the white cross of St. Andrew, in a field of blue — a blending of the colors which we inherited and still retain. It had come into being a short time before, in 1606, following the union of England and Scotland three years earlier under James I, previously James VI of Scotland. It should be stated that it was not flying from the *Mayflower*, so historians believe, because England and Scotland for some time after the union used their individual flags for certain purposes, and the craft which brought the Pilgrims was an English ship. It is thought that the St. George flag was flown. But the Union Jack was here, and was to be the precursor of the American flag.

The first flag of the united colonists, and the immediate predecessor of the Stars and Stripes, was the Grand Union flag — sometimes called the First Navy Ensign, the Cambridge flag, and which has also been given other designations. It was hoisted by order of General Washington on Prospect Hill in what is now Somerville, Massachusetts, on January 1, 1776. Just who proposed the red and white stripes has never been solved. The Philadelphia Troop which had escorted Washington to Boston had thirteen stripes on their banner, but they were blue and white. Washington's coat of arms contained red and white stripes, but historians find no reference of his to the adaptation of his own crest to that of the nation's flag — and point to his modesty and the fact that he was not yet the revered "Father of his Country." However, and in spite of the inadequacy of the records, it can be stated that this Grand Union flag, consisting of the Union Jack of England and Scotland in the canton, together with the thirteen stripes in the arrangement which is still used in Old Glory, was the first. The colonists had adopted a flag!

See it on the cover of this issue of *DESTINY*, in the background. It was a peculiar flag, the stripes standing for the union of the colonies and their revolt against the mother country, and the crosses indicating an allegiance to her not yet wholly broken. When reported in England it was alluded to as the "thirteen rebellious stripes." It was a flag which was indeed significant, as will be shown later in this article. You will note that it was not the present Union Jack of Great Britain, which the American flag has never contained. As used, it lacked the red diagonal cross on a white ground for Ireland, which was not amalgamated into the Union Jack until a quarter of a century later.

The Grand Union flag continued in use until nearly a year after the Declaration of Independence, until it was superseded by the Stars and Stripes. It was never formalized by Congress, yet figured extensively in the literature of the day as the "Congress Colors" from the fact that it first floated over the navy controlled by Congress.

\* \* \*

The authentic history of our flag began on June 14, 1777, when the American Congress adopted the following resolution:

"Resolved, that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be

thirteen stars, white in a blue field, representing a new constellation."

Many are the theories as to the exact origin of it, and the records are inadequate, indicating that the design and character of the flag manifested the thoughts of many people rather than being an individual's creation. It is usually known as the Betsy Ross flag and credit for making it given to her, but there have been advanced as many theories as to the genesis of the Stars and Stripes as there were stars in the original ensign. The well-known story of Betsy Ross is one of the picturesque legends which has grown up around its origin, though it seems one to which few unsentimental historians subscribe.

But the important history here is that the Stars and Stripes had been born. The flag, *our own*, had been adopted by the United States of America in Congress — the representatives having pledged their lives, their fortunes, and their sacred honor for the support of the Declaration of Independence — and the white stars in the blue field took the place of the crosses of St. George and St. Andrew. As to the arrangement of the stars, which was not specified in the congressional resolution, they were originally arranged in a circle and also appeared in different patterns.

It was Washington who described it in these words: "We take the star from Heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

It was destined to be! This separation and the new nation had been on the agenda of God, as will be shown.

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When Vermont and Kentucky came into the Union on June 1, 1792, there was shortly thereafter an act passed by Congress increasing the stars and stripes on our national flag from thirteen to fifteen. The fifteen stripes and stars figured in many stirring episodes. It was our national banner for twenty-three years. Significantly, it was the flag of fifteen stripes and stars which waved over Fort McHenry in that September battle of 1814 which inspired Francis Scott Key to write "The Star-Spangled Banner."

Then Tennessee came into the Union, then Ohio, then Louisiana, and Indiana — but no provision had been made for their representation on the flag. A member of Congress from New York City, Peter H. Wendover, strongly favored a change in its form which

would show their membership in the sisterhood of states. So he was made chairman of a committee which, after referring the matter to Captain Samuel C. Reid of New York, presented a recommendation of which the following is an extract:

"In viewing this subject there appears to be a happy coincidence of circumstances in having adopted the symbols in this flag, and a peculiar fitness of things in making the proposed alterations. In that part designed at a distance to characterize our country, and which ought, for the information of other nations, to appear conspicuous and remain permanent, you present the number of states that burst the bonds of oppression and achieved our independence; while in the part intended for the nearer or home view, you see a representation of our happy union as it now exists, and space sufficient to embrace the symbols of those who may hereafter join under our banner."

After considerable debate Congress thereafter passed a bill calling for these alterations, it was sent to the Senate where a vote of concurrence was passed on March 31, 1818, and the bill was signed by President Monroe on the 4th of April, 1818. This is the Law:

"Be it enacted, etc., That from and after the fourth of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field.

"Be it further enacted, That on the admission of every new State into the Union, one star be added to the union of the flag; and that such addition shall take effect on the fourth of July next succeeding such admission."

Thus on July 4, 1818, the flag with twenty stars and thirteen stripes appeared and thereafter came the addition of star after star for state after state until on July 4, 1912, after the admission of New Mexico and Arizona into the Union, the stars numbered 48! And no star has ever been removed.

It is the most beautiful flag in the world, so beautiful that when the first ship flying the Stars and Stripes appeared at Canton, China, her flag excited much curiosity among the people. The news was circulated that a strange ship had arrived in port, wearing a flag as beautiful as a flower. Everybody went to see the flower-flag ship. The name of "Flower-Flag" for our newly adopted national ensign was established in the language and by it the Chinese continued for years to designate our flag.

Every American knows its globe-encircling history; knows, too, that it has passed through several wars but has never known defeat. That is because the peoples under it have been blessed for a great national purpose, which is a part of a much larger world purpose that is soon now to emerge.

There is the flag — *The Stars and Stripes* — OLD GLORY! The sun never sets on it. Even in this hemisphere the Aleutian islands, a part of Alaska, extend so far west that when the setting sun sinks below the horizon there it is just rising from the sea at Eastport, Maine. And its gallant defenders have it with them now around the globe as they fight the fight for right in which they are at present engaged.

\* \* \*

Now, let's look at it. What do we see, just a flag? Ah, no, but something infinitely greater. In the words of Henry Ward Beecher:

"A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be the symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history, that belong to the nation that sets it forth. The American symbol has been the symbol of Liberty, and men rejoiced in it.

"The stars upon it are like the bright morning stars of God, and the stripes upon it the beams of morning light. As at early dawn the stars shine forth even while it grows light, and then as the sun advances that light breaks into banks and streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. And wherever this flag comes and men behold it they see in its sacred emblazonry no embattled castles or insignia of imperial authority: they see the symbols of light. It is the banner of Dawn."

In the words, again, of George Washington:

"We take the star from Heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

But with all due respect to these eloquently expressed sentiments, there is a more meaningful pattern in our flag; and it is more specifically stated than can be found in the attempts of secular historians to deal exactly with the origins of either the component cross subjoined in the Union Jack — or

even of our later Stars and Stripes. They usually include the admission that this history which hovers around our national emblems is "too far away to describe." It is perhaps the more wondrous on that account, for it can better be described from the records of God of a far earlier time.

Let us trace the nation, and the flag as well, from their Biblical origins.

As has been so explicitly explained in many previous issues of *DESTINY*, this nation is the extension to these shores of *Israel*! That we should have a flag at all is found in the early days of our Israel forefathers, in the command to Israel to set up standards, one for each tribe. Twenty times they are referred to — in Numbers, Isaiah, Jeremiah; and how literally our flag fulfills Psalm 20: 5, "In the name of our God we will set up our banners." That is the way it was done, here in America also, for our patriotism and our religion grows on the same stem — out of our own mouths are we identified. This allegiance to Almighty God is written into the Mayflower Compact which made us a civil body politic; into the Articles of Federation which made us a people, and which was the forerunner of all our government; and into the Declaration of Independence which made us a nation.

Following on, note the colors in our flag. For their Biblical origin trace back to Mt. Sinai, whence the Lord gave to Moses the Ten Commandments and the book of the law, which testify of God's will and man's duty, and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, purple (a combination of red and blue), scarlet and fine-twined linen (Exodus 26: 1). Before the ark stood the table of shew-bread, with its cloth of blue, scarlet and white. Thus, being Israel, it seems not at all strange that when the United States selected their flag it was chosen of the Israel colors of old, only new in arrangement and design to conform to their national destiny. As for the Scriptural significance of these colors, *red* is the color of blood and signifies justice or judgment, reminding us of the life laid down of the Son of God; *white* signifies purity or holiness, the color of snow (Psalm 51: 7; Isaiah 1: 18); *blue* — color of the sky — signifies love, and because this is the color of the heavens it is representative of God. Thus these three colors speak to us of the Trinity: *red*, the Son; *white*, the Holy Spirit; *blue*, the Father.

Observe the design of our first, or Grand Union flag. Note the details



carefully. There is a wealth of meaning to that Union Jack as used in the canton: a meaning prophetically important!

A long time ago in England, near the turn of the twelfth and thirteenth centuries, in the reign of King Richard I, this flag had only one cross. Red on a white ground, it was called St. George's Cross. In the times of the Crusades English soldiers wore it on their arm or on their breast when they went to fight. It was the emblem of England for many hundreds of years and still comprises the main cross of the British Flag, as well as being used by the Red Cross Society as it helps the sick and suffering. How far back into the past must we search for its origin? History records that Richard the Crusader was the first to adopt it for England; but ancient history records something more remarkable. We read in "Prehistoric London" by E. O. Gordon that "Another British emblem, not so often noticed, is the shield which Joseph of Arimathea presented to King Arviragus — along with the sacred Cross, the records of which are handed down in the following verse, as well as in prose:

"Joseph converted this King Arviragus  
By his preaching, to know ye lawes divine;  
And baptized him, as write hath Nennius  
The Chronicler, in Brytain tongue full fyne,  
And to Christ's lawes made him encline;  
And gave him then, a shield of silver white,  
A cross end long, and overthwarte full perfete,  
These arms were used throughout all Brytain,  
For common syne, for man to know his nacion,  
And thus his arms, by Joseph's creation  
Full long afore St. George was generate  
Were worshipt here of mykell elder date."

What do the words "overthwarte full perfete" mean? One wonders. Was Joseph's cross the one colored with the color of his Saviour's precious blood; and did St. George adopt this cross while on the King's business to Britain? Whatever its origin in England, this is the sacred symbol of Christianity which fittingly forms the center of the Union Jack, and speaks to us of our heritage.

But look once again, and this time note well the white diagonal cross. We have already seen when and why it first appeared there, but what is it? Nothing less than the diagonal cross of Jacob that he made when he crossed his hands to bless his grandsons Ephraim and Manasseh — that blessing so meaningful to Bible students who have seen prophecy and history merge into one in fulfillment. Ephraim — "multitude of nations" in the prophetic blessing: the British Commonwealth of Nations

today! Manasseh — the "also great" or "a people" in the blessing: the United States of America today!

Concerning the term "Union Jack" itself, many endeavors have been made to account for its general use. Some suggest that it was because of its being flown from the jackstaff (the upright spar on a ship's prow) and that the term spread first in the English Navy. It is also pointed out that the French for James is "Jacques" and that James I always wrote his signature in that form, and inasmuch as he introduced it, supporters of the theory urge that it was natural that the name Jacques should be connected with it as a compliment to the Sovereign, and that the French word should be anglicized and become Jack. However, it is known that the term "*St. George's Jack*" preceded it and handed the title on to its union successor. So again we turn to the Book for the authentic reason for its usage and the profound, precise meaning of the term. The Hebrew word for Jack is *Jacob*! Is this just an interesting coincidence? It might be, were it not that there are far too many emphatic identity notes in our history to permit of any such casual dismissal of the *marks of Israel*. Union Jack — the "Union of Jacob" — that was the flag which was used in our own first national flag. Used so publicly, yet many of these literal descendants of Jacob did not realize that they had set up the standard of ongoing Israel. But Jacob foreknew, for as he blessed Joseph's sons he said, "Let my name be named on them." (Gen. 48: 16.)

Then came the stars, to replace the Union Jack in the canton of our flag. Why stars? If you will turn to the Book you will find therein that our American forefathers were but using Israel emblems still! Jacob himself recognized stars as the sign of the Israel family, for in Joseph's prophetic dream eleven stars bowed to the twelfth star, which was Joseph himself. "Behold, I have dreamed a dream . . . the eleven stars made obeisance to me." (Gen. 37: 9.)

Later, each of the twelve tribes carried on its standard, one each of the twelve signs of the Zodiac; and as a further significance, the Israel encampment was modeled after the heavenly pattern of the Zodiac. Then in the twelfth chapter of Revelation we have the poignant Israel symbology having to do with stars. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Study of all the

factors involved shows that the woman is emblematical of Israel, displaying the symbols of the family of Jacob and the twelve tribes of Israel. For clarity, let it be added that Israel is often depicted in Scripture as a woman. (See Isaiah 54: 4-7; Hosea 2.)

Stars! They abound in the story of Israel. In the family of Jacob, even when the sons were young, stars were the understood-between-them symbol. They formed the standards of each of the tribes of Israel. And here, in these United States of America, stars were adopted as the crowning adornment of the new flag: and were made *symbolic of each of the states!*

But Israel must be Israel wherever her sons abide, and these standards are no exceptions among the many significances, rather than coincidences, of who the Britons and the Americans are; for prophecy tells the story. Prophecy shot its illumined arrows from the ancient East to the Isles, then on to America. Jacob's sons were uniting and strengthening in the Isles, preparatory to their still future work in the world, and they were beginning to unite here in America as well. And both were under the Red, White and Blue. *Blue* — it is the foundation of both flags, for there had been the injunction to Israel to wear a "ribband of blue throughout your generations" (Numbers 15: 38) as a token of remembrance to keep God's Commandments.

In the very separation of the colonies from the mother country it was but the actual event transferred into history from prophecy, for it had been prophesied centuries before; and the change in the flag marked it. For from the ancient East had come these sons of Jacob, to the Isles; but the Isles were to become "too strait for them." It was on the agenda of God. And in the colonization which followed came fulfillment of the clear note of prophecy, "After thou hast lost that other," and exactly as had been indicated in the *separation prophecy* which Jacob himself had voiced when he cited to his assembled sons that the branches of *Joseph* would "run over the wall." Here, in America — centuries later — was a branch of Joseph, *Manasseh*, separated in order to gain its separate strength to be prepared for the world work it was to be called upon to do.

Thus it was that our forefathers were led westward by a destiny they could not evade. American Israel, nurtured in British Israel, came from the Isles to bring into being the United States of America. A few sentences from "Israel

Arrives in America"\* give eloquent description:

"Who were the Pilgrim Fathers? They called themselves 'the seed of Abraham, God's servant, and the children of Jacob, His chosen.' It is so written in their records. They used the old Israel word 'led,' not 'driven,' denying that either England or Holland had driven them out. Their passage hither was speeded by the great Israel texts. They braced themselves in trouble with the great Israel promises. They allotted their land as Israel did. They purged their settlement of blood and crime after the counsel of Moses, the lawgiver of Israel. The Israel blessing of long life was vouchsafed them: of 51 deaths recorded of persons who came to the colony during the first ten years of its settlement only four were under 80 years of age, the youngest being 73 years. Fifteen of them were over 90 years old, four of these over 95."

Moses, when Israel was brought out of Egypt was tremendously impressed by the mighty character of the event.

"Ask now," he challenged, "Ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

"Did God ever essay to go and take him a nation from the midst of another nation, by tests, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, as our Lord your God did for you in Egypt?"

Every man must write according to what he knows, but we could tell Moses that the same mighty things occurred when this American nation was taken out of the midst of another nation. The canon of the Bible is closed, but the work of the God of the Bible goes on.

Once again in our history a division was sought — there was a great Civil War; but the divine divisions were now complete; a Union that never fully existed before was forged indissolubly in the fires of that civil strife. *There are no more divisions on God's agenda.* Returning to the theme of our flags, those on the side of the South in that war were many, and varied, but the most-used retained striking likenesses to the Stars and Stripes. One was even called the

\* In DESTINY for April, 1938, which was specially published to commemorate the hundredth issue of this publication. It caused such a demand for extra copies that the entire issue was reprinted a year later and was called, by many, one of the "finest presentations of American Israel" which they had ever read! A limited number of copies remain available and may be purchased at 25¢ each, postpaid. Destiny Publishers, Haverhill, Mass.

"Stars and Bars," being so similar that in the smoke and dust of battle it was sometimes mistaken for the Federal Flag; so that it later gave way to the "Battle Flag," but even that harkened back to the King's Colors of Colonial days and combined its saltire of Saint Andrew with the thirteen stars of America's new constellation. It is one of the most illuminating and imperishable emblems in American history.

The term "Old Glory" came out of that conflict, too. The identical flag so named originally is now in the Essex Institute at Salem, Massachusetts. It belonged to Captain William Driver of Nashville, Tennessee, who had formerly been a ship captain of Salem and had taken with him when he retired to Nashville before the outbreak of the war a large and beautifully made American flag. He had previously christened it "Old Glory" at the start of a memorable voyage of the brig *Charles Doggett* under his command. All Nashville knew his sentiments during the civil conflict and there were some tense moments for him before it ended, but when the stress was over, his flag it was which flew from the State Capitol there. So fond was he of calling it "Old Glory" that it is a fair assumption that the phrase was originally his. Again, however, it is the meaning that is important rather than the historical "first" of usage. In the lines of James Whitcomb Riley:

"Who gave you the name of Old Glory, and why

Are we thrilled at the name of Old Glory?

And it spake, with a shake of the voice, and it said:

By the driven snow-white and the living blood-red

Of my bars, and their heaven of stars overhead —

By the symbol conjoined in them all, skyward cast,

As I fly from the steeple, or flap at the mast, Or droop o'er the sod where the long grasses nod,

My name is as old as the glory of God.

... So I came by the name of Old Glory."

\* \* \*

That is the story of our flag. It is not a story that has ended. This nation with its beginnings in the ancient East, which left its waymarks through Europe and in the Isles, and then arose here in the West, is sweeping East again in the service of God; who will yet have the salute of our banners and the allegiance of our people in accord with His changeless purpose and goal.

For this is the United States of Amer-

ica. This is His Manasseh-Israel Nation. This is *God's Country*, even though we do not always know the truth that lives in these words. The Hand of God is in American history still, and under His absolute Covenant with us we are yet to set up His justice here, and to help do so throughout the world. For the kingdoms of this world *must* become the kingdoms of our God and His Christ, and He shall reign for ever and ever. To this end we continue.

We salute the Flag! There are some in these days who do not care to pay their respects to the flag of the United States of America. They regard saluting the flag as a sign of worship; but it isn't that. It is a sign of respect for the government for which the flag stands. Peter condemns those who despise governments, he calls them "presumptuous and self-willed." (II Peter 2: 10.) The Bible student will take note that God organized a government at Mt. Sinai, and to that government He gave authority to rule, instructing that each tribe should encamp by its own standard, the emblem of its authority — and to which respect was to be shown. From that Biblical injunction comes the Israel respect for the flag and the government it represents, as exemplified in our oath of allegiance when we salute the flag.

Furthermore, anyone who has investigated the legislation, customs and etiquette having to do with our flag knows that the only object ever permitted to rest upon our national flag is the Holy Bible; just as the Church Pennant is the only banner permitted to fly above it in the United States Navy. These are clear, national recognitions of the Word of God as the overruling spiritual force. And as we have seen, this flag of ours is a testimony in emblazonry of the history and destiny of this servant nation in Israel — and therefore it is of God.

This is the Bible-based story of Old Glory. A continuing story, the nation now faces the greatest concentration of evil power the world ever has seen — led by those who have absolutely abjured God. In a few years, when Israel rediscovers itself and conforms to its contract with Him, He will break the evil power to bits in His militarily victorious chapter. Then will emerge the climax chapter — titled "The Kingdom of God on Earth". It is to be written with the peoples of the world as His manuscripts and, under the direction of the Author himself, Old Glory will take on a new glory as America becomes dedicated to the glory of God!

# Chronology's Time Measures

By HOWARD B. RAND

HAVING established the importance of chronology and the reason why a study of this measuring rod of history is essential to an understanding of prophecy,\* it is important to know the common time periods in use and the rules governing their application.

From the very beginning of human history, chronological time periods have been a factor in the life of man—whose very existence depends upon his recognition of their operation. For instance, rigid chronological time factors today govern the cycles of summer and winter and dictate to man when he shall plant and reap; and woe to him who would reap if he refuses to abide by the chronology of the seasons.

When God pronounced the penalty for disobedience in the statement, "For in the day that thou eatest thereof thou shalt surely die" (or as the Hebrew indicates, dying thou shalt die) we have a prophetically defined chronological terminal for life for man if he disobeyed. It was to be in that day when disobedience came that the cycle of life would be completed. The time came when Adam disobeyed and in that day the cycle of life and death went into operation. But a day with the Lord is as a thousand years and a thousand years is as a day, according to II Peter 3: 8; and Adam lived short of completing a thousand years by seventy years, for he died at the age of 930 years.

The account of creation defines six chronological periods during which time the earth was made ready for man. The seventh period was the Sabbath of rest. This pattern of a great week of years is also the pattern of the chronological period that went into operation with the fall of Adam. The end of this great week of probation will bring the restoration of all things with the ushering in of the seventh millennium of rest. For as a day is as a thousand years with the Lord so six of these days are to pass before man would enter that Sabbath of peace when deliverance from sin and death will have become an actuality.

Both Lunar and Solar time govern

the chronology of man's life and activities. While Adam died within the day of a thousand Solar years yet on Lunar time Methuselah, the oldest man that ever lived, died at the age of 969 years. The 969 years is just one year short of completing a 1,000 Lunar years or a day of the Lord in Lunar time.

Here we have an important clue by which we can check the accuracy of the six days of a thousand years each through the fact that the Lunar terminal of this 6,000 year period should furnish us definite evidence of a change in the affairs of men and give, as it were, a clue to the greater changes that will take place at the terminal of 6,000 Solar years.

We have already shown that our generation is the generation of which Jesus spoke and the generation to whom Joel addresses his message.† Daniel refers to a longer period than the years of a generation which he designates as "the time of the end." He said that at that time, "Many will travel and knowledge will be increased." (Daniel 12: 4.) Now this *time of the end* must have a definite relationship to the period of man's probation. If then, as we have stated, 6,000 years is the chronological time period of man's probation this "time of the end" should coincide with the years intervening between the ending of the Lunar and Solar period.

Note carefully: Solar and Lunar time for the length of a year differ by 11.2422561021 + days. In 6,000 years this would amount to 180 years in whole numbers. Thus 6,000 Lunar years from Adam's fall would expire 180 years before the end of the Solar 6,000 year terminal date. This 180 is one-half of a time which is 360, the mean or sacred year.

With the close of the 6,000 Lunar years, evidence should be at hand indicating the beginning of events that would intimate the ultimate emancipation of man from the curse, "In the sweat of thy face shalt thou eat bread."

For centuries there was no change in the lot of man. During past millenniums he labored by the sweat of his brow to provide for all his needs. In those years the fastest mode of travel upon land

was by horse and upon the sea by the sailing vessel. These conditions prevailed until the opening of the nineteenth century when, in August of 1807 A.D., Robert Fulton's steamboat *Clermont* made its first voyage on the Hudson River. Then in 1818 A.D. the first steamboat, the *Rising Sun*, built in England, crossed the Atlantic. Shortly thereafter (in 1831 A.D.) the principle of electromagnetic induction upon which depends the operation of dynamo-electric machines was discovered by Michael Faraday.

Was it just by chance that at the beginning of the 19th century principles of mechanics were thus discovered, ultimately enabling men to harness the forces of nature? For when properly used such forces will emancipate men from the needs of hard labor in providing for his physical needs such as food, clothing and shelter. Did this time of discovery just happen? No, for a definite chronological period had ended and the time had come when in the plan of God men were to be acquainted with the means of harnessing the titanic forces of nature which will yet bring ultimate blessings to all mankind.

Chronologically, the Lunar terminal of 6,000 years is 1821-22 A.D. and with this date began the period described by Daniel as "the time of the end"—during the years of which knowledge would be increased and traveling multiplied.

Previous to the time of the Deluge such increase of knowledge led to the destruction of the then existing antediluvian civilization; and 120 years was consumed in bringing about the fulfillment of that judgment. Now Jesus said, "But as the days of Noah were, so shall the coming of the Son of man be." Chronologically, then, the 120 years should have a corresponding application in *this time of the end period*. Now 1821-22 plus 120 years is 1941-42 A.D. when modern civilization is coming to judgment as destruction, through the improper use of inventive science, is being visited upon our civilization. The remaining years of this time of the end will witness the establishment of righteousness with a proper use made of the God-given knowledge of science and invention.

\* "The Pattern of Fulfillment," DESTINY for May, 1942. "Importance of Chronology," DESTINY for June, 1942.

† See *Joel's Prophetic Message and Warning*, 87 pages, \$1.00 postpaid. Destiny Publishers, Haverhill, Mass.



Thus between the Lunar and Solar terminal periods of the 6,000 years men were to acquire a knowledge of ways and means to harness the forces of nature. But until man acquires righteousness in administration he will not be able to properly handle and use these forces. This last will be acquired after he has demonstrated his inability to handle such power with justice and equity. During this time of the end a generation would come into being and there would be those of that generation who would acquire the knowledge of chronology in its relation to prophecy so that they might understand, these are those whom Daniel designated as wise (Dan. 12).

It is foolish, then, to declare today — in this generation — that chronology is unimportant and prophecy something which cannot be definitely calculated nor understood. During the 6,000 years of human endeavor there have operated prophetic cycles of greater or lesser degree; a full understanding of which cannot be attained without a knowledge of chronology in its Lunar, Mean and Solar values. Unless men have an understanding of the application of the sacred year or cycle of 360 (prophetically applied in both days and years) and its relationship to Lunar and Solar time it is impossible to come to a full measure of knowledge regarding the times and seasons.

Let us look for a moment at the significance of this *time*, or 360. It is the completion of a cycle and the degrees in a circle as well as the number of days in the sacred or prophetic year. It is also the measure of a Biblical time of 360 years, seven of which (2,520) is one of the interesting measuring rods of prophecy. This rod is divided into the Biblical "Time, times and the dividing of time" of which Daniel speaks (Dan. 12) and is  $360 + (2 \times 360) + (\frac{1}{2} \text{ of } 360) = 1,260$  or one-half of the 2,520 years. A prophetic month is one-twelfth of the prophetic cycle or year of 360. When John in Revelation refers to 42 months he is referring to a period of 1,260; a prophetic month being 30 days,  $42 \times 30$  is 1,260.

The Hebrew calendar divides the day into 360 degrees. One twenty-fourth part of that day, or 15 degrees, is an hour. Thus when the dial of Ahaz returned 10 degrees as recorded in the 38th chapter of Isaiah it went back two-thirds of an hour. But this hour on the longer periods can be 15 days or even 15 years in its prophetic application.

It is impossible to do more than point out a few facts regarding chrono-

logical time periods. One must continually study this subject knowing that while he will be rewarded with an interesting and wonderful insight as to the timing of events yet, because Biblical chronology involves all known science of astronomy and mathematics, it will be impossible to arrive at full perfection of understanding. In connection with timing events, Daniel refers to *One* whom the marginal translation defines as "The numberer of secrets, or the wonderful numberer" (Dan. 8: 13) and the Bible in its chronological time measures sets forth the evidence of the marvels of that numbering, a study of which will bring its own reward to the diligent student!

In many previous issues we have shown the importance of the date 1821-22 A.D. as beginning the "time of the end"; and 1918 A.D. as the beginning of that generation of which Jesus spoke and to which Joel addressed his message. All this being so, then the prophetic time measures of history should confirm these findings by having terminal periods *within* this time of the end, emphasizing the importance of the years of that generation which Jesus declared would see all the signs and events of which he spoke.

To review, Israel was organized into a kingdom at Mount Sinai. Later this Kingdom was divided into the northern ten-tribed kingdom, or House of Israel, while the southern two-tribed kingdom became known as the House of Judah. If His people, the Lord said, refused to harken and obey Him, a seven times of punishment would be passed upon them (Lev. 26: 18, 21, 24, 28). Both Israel and Judah refused to obey Him and first the House of Israel was carried away captive to Assyria while later the House of Judah was taken captive to Babylon. Thus there began, for each, their respective periods of "seven times" of punishment. Each went into the long period of chastisement in successive stages, which stages were separated by some one hundred and thirty years. Now history should furnish verification of the truth of all this, so let us examine the records, first as to Israel and then as to Judah.

### *The House of Israel*

Israel revolted from the rule of the son of Solomon in 970-69 B.C. and established idolatrous worship of the golden calves. Seven times, or 2,520 years later ( $7 \times 360$ ) — in 1551-52 A.D. — England returned to a pure form of worship. Images were removed from

the Churches while the doctrine of Transubstantiation was rejected.

Israel-Syrian wars occurred between 914-853 B.C. and Israel's power was greatly reduced between the reign of Ahab and Jehu. 2,520 years later, in 1607-68 A.D., there came the Puritan movement and restoration of responsible government. These years saw the increase in England's power and the colonization of America.

The first Assyrian invasion of Israel occurred in 740 B.C. when the half tribe of Manasseh was carried away captive by Tiglath-Pileser II. 2,520 years later in 1781 A.D. the United States of America had won its independence and as a result the Anglo-Saxon peoples were divided into two great nations. This began an era of great industrial and commercial expansion and it also saw the revival of spiritual religion.

Samaria was captured and the great captivity began for Israel in 721-19 B.C. when the people were carried away and placed in the cities of the Medes. 2,520 years later in 1800-02 A.D. Napoleon was defeated in Egypt, and his plans blocked. With the start of this nineteenth century there began the growth and expansion of the British Empire and the United States of America — for the House of Israel had passed out from the seven times of punishment just before the beginning of the time of the end. Thus His people were made ready to receive the new revelation of unlimited power and of its use, the knowledge of which was about to be released for the benefit of mankind.

Israel's captivity was completed in 676 B.C. by Esarhaddon. 2,520 years later — 1845 A.D. — was a most important time in chronology. 1844-45 was 2,520 Lunar years from Judah's loss of independence in 602 B.C.; it was exactly 2,300 Solar years from the restoration decree of Artaxerxes in 457 B.C.; and Israel completed her settlement in the Isles 1,260 Solar years previous to this date in 585 A.D.

From the beginning of the Hegira or Mohammedan calendar in 622 A.D., 1,260 Lunar years expired in 1844 A.D. 286 (the Pyramid displacement factor) Solar years from the accession of Queen Elizabeth in 1558 A.D. was also 1844 A.D. Too, this date marked the beginning of the Great Step in the Great Pyramid. The year 1558 A.D. began the final *time* of Rev. 10: 6-7, when the mysteries of God would be finished, and  $1558 + 360 = 1918$  A.D. — the beginning of the generation!

The number 70 is likewise important in Biblical chronology. It is the length of man's life and the number of weeks of years for the Jewish nation. 1844 + 70 was 1914 A.D., when World War I began and which year (1914) ended 2,520 years from the siege of Jerusalem by Nebuchadnezzar. Truly, there is no mere chance happening in the precision of all these chronological coincidences!

### *The House of Judah*

Jerusalem was besieged in 606 B.C. by the King of Babylon. 2,520 years later in 1914 A.D. came World War I.

Nebuchadnezzar became sole ruler of Babylon in 604 B.C. and 2,520 years later — in 1917 A.D. — Jerusalem was freed and the Balfour declaration promised the Jews a home in Palestine.

In 603 B.C. the King of Babylon had a vision of the image depicting the Times of the Gentiles. 2,520 years later — in 1918 A.D. — World War I ended and the generation of 35 years began. Jesus gave Jerusalem as a sign of the close of the Times of the Gentiles, and this ending of the "trodding down" in 1917 A.D., — which is 1,335 Lunar years from the beginning of the Hegira — dates the beginning of the generation (Luke 21: 24). With the close of World War I, Continental Empires began to break up as parliamentary forms of government passed, preparing the way for the rise of dictators.

The temple was destroyed in 584-83 B.C. after the Egyptians, an ally of Judah, had been defeated by the Babylonian forces. 2,520 years later was 1937-38 A.D. — the events of which years, including the Munich conference, made World War II inevitable.

### *Chronology in Stone*

The Great Pyramid of Egypt is an accurate mathematical and astronomical structure in which is recorded the chronology of the human race, particularly as it relates to the history of the Race of the Book, His people Israel.

It begins human history, insofar as the fall of Adam is concerned, with the date 4000 B.C., which is the zero date of Pyramid chronology as well as of Biblical history.

The entrance to the descending passage is 2625 B.C., while 2344 B.C. is marked in the passage by a large dark overhead stone 200 inches from the scored lines. This is the year of the Deluge. Aquarius, waterman of the Zodiac, was just above these score lines.

The date of the score lines is 2144 B.C. as has been determined by modern astronomical calculation. On that date the Pleiades were also above these lines.

The intersection of the descending and ascending passages is 1486 B.C. and this is the date of the Exodus of Israel from Egypt.

Jesus Christ was born in 4 B.C. and this date is marked in the Great Pyramid as 3,996 years from the zero or 4000 B.C. dating. Thus His birth is defined by the Great Pyramid as occurring in a year of human history when 6 x 666 years had run their course. Now Revelation gives 666 (Rev. 13) as the number of a man, so from the fall of Adam, when the years had run their course six times this number of a man, Christ was born, the man who is destined to destroy man-made systems and restore the administration of Jehovah.

An important date defined by the Pyramid displacement factor (286.1) in years before 1844 A.D. is 1558 A.D. This was the beginning of Queen Elizabeth's reign and the final Time of Revelation 10: 6.

Men and nations are out of alignment with God's plans. His Israel nation is not walking in accord with His commandments, statutes and judgments. This fact is set forth in the Great Pyramid in the so-called displacement factor. This is expressed in the number 286.1 and represents in the Great Pyramid the displacement of the passage system of this monument, which system is out of line with the Apex by 286.1 inches.

A date of importance in the Great Pyramid is 1844 A.D. This is the foot of the Great Step in the Grand Gallery. The exact date is January 25, 1844 A.D.

We have already referred to the importance of this year 1844-45 in that it is the terminal of many prophetic time periods. Now 1844 began an important new era for Israel. It saw the birth of second advent expectancies and dates the beginning of the modern propagation of the identity of the Anglo-Saxons with the House of Israel. It was the year when the marvelous information recorded in the Great Pyramid began to unfold to men. Higher criticism also laid a foundation beginning with 1844 that has since undermined belief in the authenticity and truth of the Scriptures.

Mr. Riffert in his book on the Pyramid\* wrote as follows of the Pyramid date of 1844: "As an evidence of most

\* *Great Pyramid Proof of God*, 226 pages, cloth bound, \$2.00 postpaid. Destiny Publishers, Haverhill, Mass.

deliberate choice, the Great Designer caused the central Moment of the Processional Cycle of 25,826 years, to fall exactly in the central Axis or Plane of the Pyramid. It is one of the datings having tremendous significance. For the first and only time in 40,000 years did the Anniversary of Christ's Conception and Perihelion — the earth's being nearest to the sun — occur at noon January, 1844. This year marked the beginning of the world's most wonderful epoch. The Jews, taking advantage of their emancipation which began in A.D. 1729 — the dating of the doorway to the Queen's Chamber — became a power in national affairs of the world, while the Ottoman or Turkish Empire declined steadily until it finally went to pieces in 1918. This memorable year ushered in the present age of astronomical development, scientific achievements and transportation triumphs. As for Great Britain, it was in 1844 that she passed the Bank Charter Act which made the Bank of England so powerful during the World War, organized her present wonderful system of finance and launched her policy of world-wide colonization."

The importance of this year of 1844 A.D. in relation to the Ottoman Empire is borne out in the statement in Revelation 9: 15 in reference to the hour, day, month and year. This represents  $1/24 + 1 + 30 + 360 = 391$ . This is the number of years (391) from the taking of Constantinople by the Ottomans on May 29, 1453 to 1844 A.D., when Great Britain wrung from Turkey a decree of religious tolerance.

With August 2, 1909, the Great Pyramid dates the beginning of the Consummation of the present age. This is the date of the top of the Great Step in the Grand Gallery. The end of that Consummation is given in the Pyramid as August 20, 1953 A.D. Between these dates the Pyramid defines the chronology of events which will end an age preparatory to the emergence of a new and better order. The final 35 years in this Consummation of the Age coincides with the years of the generation to which Jesus addressed His message as being the generation which would not pass until all the things of which He was speaking were fulfilled!

We therefore are living in the days of the generation when the mysteries of God were to be revealed. In that time Daniel declared the wise or teachers would understand.

Daniel is told, "At the time appointed the end shall be" (Dan. 8: 19), and chronology defines that we are now

at that appointed end. During the time of the end and the Consummation of the age the very events are correlated one with another on Lunar, Mean and Solar prophetic time periods in days, months and years which give the wise student of chronology an understanding of the meaning of events — enabling him to chart world trends as has never been possible in any generation previous to our time.

### *Chronological Time Periods*

A few examples should be sufficient to establish the fact as expressed by God through Esdras, "By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled" (II Esdras 4: 37), and to demonstrate that this generation has access to chronological information which should not leave us in darkness as to the times and seasons and even to the day and hour. Paul said, "But of the times and the seasons, brethren, ye have no need that I write unto you. . . . But ye brethren are not in darkness, that that day should overtake you as a thief." (I Thess. 5:1-4.)

Let us turn to the events of World War I and note a few of the time factors. On June 28, 1914, came the assassination of the Archduke. One prophetic month later (30 days) Austria declared war. It was July 28, 1914.

Russia entered the war July 31 to August 1, 1914 A.D. 1,290 days later, February 10, 1918, Russia deserted the Allies.

Italy declared war on Austria May 23, 1915. 1,260 days later — on November 3, 1918 — Austria surrendered.

Ezekiel was given the measure of 390 for the House of Israel (Ezekiel 4: 5). Now Great Britain entered the war August 4, 1914. 4 x 390 days later the Armistice was signed — November 11, 1918. The United States entered the war April 4-6, 1917.  $1\frac{1}{2} \times 390$  days later was November 11, 1918.

Taking the date of the assassination of the Archduke, June 28, 1914, 666 days later on April 24, 1916, the Irish revolt began. This revolt was 1,260 days after the home rule crisis of November 11, 1912.

World War I began July 28, 1914, and 2 x 666 days later the last great German offensive of March 21, 1918, was launched.

Great Britain entered the war August 4, 1914, and 666 days later on May 31, 1916, the great naval battle of Jutland was fought.

Ezekiel used the number 40 in connection with Judah (Ez. 4: 6). 40 days (inclusive) elapsed between the capture of Beersheba by Allenby's army, October 31, 1917 (which marked the entrance into the Holy Land) and the surrender of Jerusalem on December 9, 1917.

Dr. Bullinger in referring to the number 666 speaks of it fulfilling a meaning deeper perhaps than anything in the way of numbers we have yet discovered. There is no question but that this triple 6 marks the culmination of man's opposition to God. He also said that 4 denotes material completeness, hence is the world number.

The Morocco crisis came July 18-25, 1911, and 4 x 666 days later came the German revolution and the Kaiser's abdication, November 2-9, 1918.

October 6, 1912, began the Balkan war and 666 days later Germany declared war on France, August 3, 1914.

The sinking of the *Lusitania* occurred on May 7, 1915 and 1,260 days later — October 18-20, 1918 — the sinking of passenger ships ceased.

The first of the Zeppelin raids on London occurred on May 31, 1915, and 1,260 days later — November 11, 1918 — the Armistice was signed.

Assassination of the Archduke occurred on June 28, 1914. 1,222½ (1,260 Lunar) days later came the Balfour Declaration, November 2, 1917. From this date of the assassination, 1,260 days later gave the date of Jerusalem's deliverance, December 9-11, 1917; while 1,222½ days before the deliverance of Jerusalem Great Britain had entered the war — August 4, 1914.

From the date of the Morocco crisis, July 18-25, 1911, to the Bolshevik revolution and the beginning of the Soviet government, November 3-10, 1917, was 2,300 days.

We could continue on almost indefinitely to show such accuracy and harmony in chronological time periods as to rival any train schedule or time table. Nor is this numbering confined to the war period only. It extends throughout the entire post-war era and embraces the present world crisis in its many phases. Mr. Nabors in his articles, and through the accompanying charts which have appeared in *DESTINY* beginning with June, 1940, has given ample evidence of this assertion.

In order to assist the student who wishes to pursue this fascinating and convincing chronological proof of our present position with relation to the fulfillment of prophecy, the following list of numbers and their significance is

given for present and future reference. At best this can be but a partial list, for, with the study of numbers, new and interesting combinations are being continually revealed to the searcher after truth.

### **DIVINE TIME MEASURES**

#### *Scriptural Values in the Language of Numbers*

3 This number stands for that which is solid, real, substantial and complete. There can be no doubt that in the invariable employment of the number three in the Word of God, we have that which signifies Divine Perfection.

5 This number signifies Grace or Favor which is truly Divine in its source and character.

6 This is the number of imperfection, the "human number"; the number of Man as destitute of God, without God, without Christ. It numbers man's labors as apart from God. Written three times (666) it signifies the completion of man's rebellion (Rev. 13).

7 The number of spiritual perfection. A number and multiples of which occupy a large place in the Word of God as being inspired by the Holy Spirit. The multiples of this number as a rule partake of the same spiritual significance, such as 42, 49 and 70.

8 A number associated with Jesus Christ and when written in threes (888) it is the numerical value of the name "Jesus" in Greek. It is a number associated with the resurrection and regeneration and the beginning of a new order.

9 The number of finality or judgment. It marks the completeness, the end and issue of all things as to man. It is a factor of 666 which is  $9 \times 74$ .

10 This is the perfect number, signifying the perfection of Divine order. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is completed.

11 While ten is the number of perfection in the Divine order, eleven is an addition to it, and signifies subversion. It is the number which marks disorder, disorganization, imperfection and disintegration. As twelve marks Divine government, so eleven falls short of that perfection.

12 This is the perfect number signifying perfection in government. It is found as a multiple in all that has to do with rule.

13 All recognize this number and consider it a number of ill-omen. The key to the significance of this number



is given in Gen. 14: 4 where we read, "Twelve years they served Chedorlaomer, and the thirteenth year they rebelled." The number 13 and the multiples of it stand for rebellion, apostasy, defection, corruption, disintegration, revolution or some kindred idea. 65 ( $5 \times 13$ ) is the number for the disintegration of Ephraim (Isa. 7: 8). 390 ( $30 \times 13$ ) is the number signifying the duration of Israel's rebellion. This number in combination with 8 signifies atonement. Thus the two numbers, 8 and 13, are like two threads—gold and crimson—which run through the whole of Divine Revelation, continually crossing and recrossing each other. 13 is a prime number and sixth in the series of prime numbers (1, 3, 5, 7, 11, 13) and therefore partakes of the significance of the number 6.

15 An hour; for the day, 15 degrees; for a year, 15 days; and for a time, 15 years.

17 This is the seventh in the series of prime numbers and partakes of and intensifies the significance of the number seven. It is the combination of the sum of two perfect numbers, seven and ten.

19 This is the Lunar or Metonic cycle at the end of which years the moon repeats its phases. This is an important time-measure when applied to prophecy.

20 The number of expectancy.

22 The years of Jacob's trouble.

24 This is a number associated with the heavenly government and worship of which the earthly form in Israel was only a copy.

25 The square of 5 and expresses the essence of the significance of five, signifying Grace.

31 The Hebrew expression of El, the name of God. It signifies Deity. This is ten times the pi ratio and is an important number in relation to the circle. The circle signifies without beginning or ending and the number 31 implies no beginning or ending.

40 An important number occurring many times in Scripture. It is associated with periods of probation, trial and chastisement.

42 This number is connected with antichrist. It is  $6 \times 7$  and signifies confusion in man's work in opposition to God. There may be something more than appears to the common phase about things "being at sixes and sevens." This is indeed so when man is mixed up with the things of God and when men, lacking the spirit, undertake to engage in spiritual things. The number of prophetic months in 1,260.

65 A multiple of 13 and especially associated with Ephraim (Isa. 7: 8). It marked the apostasy of that tribe.

70 This is a combination of two perfect numbers, 7 and 10. It signifies perfect spiritual order. It numbered the years of the Babylonian captivity and the length in years of weeks of the nation of the Jews ( $70 \times 7$  years = 490). It is the threescore and ten years of man's life and no doubt numbers the Jubilees from the organization of Israel at Mount Sinai unto the perfection of the Kingdom (still future), for the 70th Jubilee runs from the fall of 1945 to 1946 A.D.

75 The difference between the 1,260 and 1,335 prophetic numbers and the epace between 2,520 Lunar and Solar years.

105 The Antediluvian Septenary cycle,  $7 \times 15$ .

113 The numerics of Aish, the Hebrew word for man.

120 Signifies a Divinely appointed period of probation. It was the period of warning to Noah.  $120 \times 5,000$  fighting men left Egypt and  $120 \times 1,200$  is 144,000—numbered in Revelation.

133 The Antediluvian cycle of 7 years times the Metonic cycle of 19 years.

150 Length of the Moslem woe.

153 This is a number that taxed the ingenuity of some of the greatest Bible students, from the earliest times. All felt that it has something of deep significance from its use in John 21: 11. It is the number of the elect. This number is known as a triangular one. It is made up of the first three odd numbers in triangular form. A triangle in a circle, with its angles numbering 1, 3, 5, and read in the natural way gives 1, 5, 3. It is divided by 17 and is the sum of all numbers up to and including 17. It would require a book to write the interesting chronological, prophetic, and astronomical features of this remarkable number. One fact ought to be mentioned here. Take 1, 3, 5,—the numbers of the angles of the triangle—double them in sequence and we have 1, 1, 3, 3, 5, 5; dividing thus,  $113 = 355$ , note that 113 is the Hebrew number for man (Aish) while 355 is that for the Lunar year (Shanah) which contains 354-5 days. Now divide 355 by 113 and the result is the pi ratio 3.14159, which number is associated with Deity. The number 153 is closely associated with the history of the United States.

200 This number stamps various things with insufficiency.

270 Nine prophetic months and represents the period of travail or pregnancy.

285 The common lunar cycle of  $19 \times 15$  proving the week has not been broken.

286 The displacement factor of the Great Pyramid; signifying displacement from God's plan of perfection.

315 Accurate cycle embracing in one system the movements of the sun and moon.

360 A "Time." This is an important number in chronology and is the prophetic year or mean time.

390 This is the number of the House of Israel (Ezekiel 4: 5); it is  $13 \times 30$  and signifies chastisement.

391 The prophetic hour, day, month and year of Revelation 9.

400 A Divinely-perfected period. It is the number of years from the promise to Abraham at the birth of Isaac to the Exodus.

430 The years from the call of Abraham to the Exodus.

444 The numerics of the name Damascus, signifying world order or number.

490 The length of Daniel's prophecy to the coming of the Messiah. It is a number signifying spiritual perfection in relation to the number 70, for  $7 \times 70$  is 490.

630 One quarter of the seven times.

666 The number of Man (Rev. 13: 17-18). If 6 is the number of secular or human perfection then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it. 666 is therefore the trinity of human perfection, the "perfection of imperfection" through the culmination of human pride in independence of God and opposition to Christ.

840 This number is  $7 \times 120$  and the number of perfection in warning.

888 The numerical value of the word "Jesus" in Greek. An important number in chronology.

970 The number of Solar years in 1,000 Lunar years.

999 The numerics of the word Sodom and the number of judgment emphatically expressed.

1,000 A day with the Lord is as a thousand years.

1,040 The difference between the prophetic number 1,260 and 2,300, which periods are both soli-lunar cycles. While this number does not appear on the surface of the Bible yet it is used again and again in chronology.

1,222½ The number of Solar years in 1,260 Lunar years.

1,260 This is the Biblical time, times and the dividing of time. It is one-half of the seven times ( $7 \times 360$ ) and its use in prophecy and chronology is very

important. It is also 42 prophetic months of 30 days each.

**1,290** The number of the beast and a number associated with desolation (See Daniel 12: 11).

**1,335** The number of blessing referred to by Daniel 12: 12.

**1,890** Seven times the period of pregnancy ( $7 \times 270$ ).

**2,300** The period during which the Holy army is to be trodden down (See Daniel 8: 14).

**2,445** The number of Solar years in 2,520 Lunar years.

**2,520** The seven times ( $7 \times 360$ ) of prophecy, a number very important in history and prophecy.

**5,040** This number is not mentioned in Scripture but it lies at the basis of the Biblical system of chronological prophecy. It is not only divisible by 7 and by 70, and by 315, the accurate cycle which embraces in one system the movements of the sun and moon, but also by 360 (a time) and by 1,260 and also by 2,520 without remainder. Plato refers to the importance of this number.

**5,820** The number of Solar years in a Lunar period of 6,000 years.

**6,000** The working week of 6 days of 1,000 years each at the end of which will come the millennium of rest.

**7,000** The entire week of human

history embracing the kingdom age of perfection in administration and rule.

This list is far from complete and to it can be added the new factors and cycles that a study of chronology will reveal to the earnest student of prophecy and history; but sufficient information is here given to provide the essential "working tools" necessary for an understanding of chronology.

The specific values of these numbers will be enhanced if the reader will turn to the Bible and check the use made of them there. A good concordance will greatly assist in giving quick and accurate access to this information as recorded throughout the Holy Bible.

## Study the Prophets

SINCE the rise of Fascism, as the result of the coming to power of Mussolini, the futuristic school of prophetic interpretation has been acclaiming him as the man who would rebuild the Roman Empire.

Varied acrobatical somersaults performed by the teachers of this erroneous presentation of prophecy would be amusing but for the seriousness of the fact that their doctrines have led many astray. Instead of being students of the prophets, which they have failed to understand, they have set themselves up as prophets and among many of their predictions that have gone wrong is the one pertaining to the rebuilding of the Roman Empire by Mussolini. The collapse of this dream has been a bomb shell in the midst of their camp. They were so sure that they were right that prominent leaders of this school of thought even informed Mussolini himself that this would be accomplished.

What modernism has done to the belief in the authenticity of Scripture the futurists have done to an understanding of prophecy. We charge this school and the men who have propagated its teachings as personally responsible for the blindness of our generation to the admonition and warning of the prophets, including the statements of Jesus regarding the importance of the retaking of Jerusalem. Their mishandling of the message of the prophets and even the convenient changing of the wording of passages of scripture to conform with their predictions is worse than criminal. Thousands have been deceived by the acceptance of this misinformation put out by spiritual leaders who have presented it to their hearers as the Word of God, when in fact

it was but the prognostications of men.

A few illustrations will be sufficient to show how misleading can be the message of those who tamper with the utterances of the prophets. The basis of futurism is an erroneous interpretation of one single clause of one text. Upon this interpretation they have built their whole theory of a coming anti-Christ and his activities. The verse is found in Daniel 9: 27. It reads, "He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and obligation to cease."

Jeremiah prophesied of a new covenant that was to be made (Jer. 31: 31-34). Malachi refers to the coming of Jesus Christ to the Temple, "Even the Messenger of the Covenant" (Malachi 3: 1). The writer of Hebrews shows that Jesus Christ did come and confirm that covenant (Hebrews 8: 6-8). It was of the confirming of the Covenant by the Messiah that Daniel was speaking but the futurists have changed the original word *confirm* to "make" in order that the passage may read in accord with their prognostications. They then say the anti-Christ is to *make* a covenant and thus attribute the words of Daniel, applied to the Messiah, to an impostor. In this way they changed the Word of God to suit their theory, deceiving and blinding people to the significance of the prophetic message. Need we wonder that men, even Christians, are hopelessly groping — amid chaotic conditions — wondering what is the meaning of it all? There is an anti-Christ but not in accord with their merely human idea. Chronology means little or nothing to this school of thought and without this

measuring rod of prophetic understanding their statements are not in conformity with the facts of history.

Knowing that prophecy is history pre-written and that history is prophecy fulfilled, a study of history would have revealed to the disciples of futurism the mistake of trying to assign to Mussolini the rebuilding of the Roman Empire. The revival of that Empire occurred over a thousand years ago when, after the destruction of Imperial Rome, the Papacy arose to power (See *Study in Revelation*, pages 261-272). For years we have consistently pointed out that the Roman Empire was revived once after the fall of Rome, and would never again be revived. Mussolini, as has been declared from time to time in the pages of *DESTINY*, was destined to bring about the destruction rather than the revival of what was left of the Roman Empire. Events have fully justified our contention as students of the prophets.

Because of the failure to recognize history in its relation to prophecy many have missed the key which unlocks the secrets of prophetic understanding. The identification of the race of the Book, in the recognition of the Anglo-Saxon-Celtic peoples as the Israel of God today, furnishes understanding of the identity of many of the modern nations in their opposition to this people in the present world conflict.

Futuristic teachers flounder, even in the midst of realities, while their predictions are but will-o'-the-wisps which fade away as the light of history brings detailed fulfillment of the message of the prophets. Blindly they lead the blind when they might walk in the light of understanding.

# A Master Chart

By W. C. NABORS

June 1, 1942

**T**HE BEST THINGS of life come to man by the sweat of his brow. Raw materials have to be worked into the finished product. The best fruit of the field requires cultivation. So it is with Bible study!

It is necessary to know the story of the Bible in order to correctly apply its statements. The story is a continually unfolding one of the human race. The goal is to establish the Kingdom of God on earth; and the road is a series of human experiences planned in the divine foreknowledge of God dealing with the peoples of the world to produce the goal.

Time measures must be applied in their proper setting of the plan as a whole. Previous articles have dealt with the chronology of the Bible to show that the climactic events which began with World War I and will end with the close of World War II (at Armageddon) reveal a major mark of the ending of an age. An understanding of the sequence of the events is obtained by a study and comparison of past schedules of history as they coincide with what were previously events foretold by prophecy. When we understand the plan of the Bible for culminating events, we readily see all world affairs since the beginning of World War I conform to a plan exactly fitting the writings of the prophets. It is well to think of the period as a whole, involving a single contest for world domination between the forces of Christ and the forces of anti-Christ. The interim period of Armistice between the two wars shortened the period of continuous warfare "for the elect's sake" as promised.

The story of the Bible is that the seed nations, constituting Israel the elect (Deut. 7: 6-8) will be used as God's battle-axe and weapon of war (Jer. 51: 20) to defend righteousness and freedom against the desolation of the wicked armies that would attempt to enslave humanity. The master mind behind this wickedness is the devil identified as the power of the beast directing the forces of anti-Christ; and the purpose is to usurp the throne of the promised son of God and set up a kingdom ruled by force. This is the final contest of the kingdom of God on earth

to make men free versus the kingdom of the devil on earth to enslave humanity.

The international intrigues and alliances entered into by the nations only succeed in bringing to pass with ever-increasing tempo and magnitude this final involvement of every nation of the world.

As we read the Bible program in the light of Bible time periods and apply them to events and identify the people, we discover it is but God's plan for leading us into an understanding of all foretold truth. The Bible at once opens before us to become the guide book of what otherwise is the most puzzling and misunderstood period of the world's history. So also some of the most puzzling statements of the Bible become clear and the most easily understood.

A number is assigned to every phase of international activity, and the pattern of the world contest during this period of judgment is measured by events timed to identify the forces behind them: revealing to those who watch that they follow the course outlined by the prophets.

If the question of identifying the people of Israel had not already been settled — certainly when the Holy City was returned to *British rule* on the time scheduled for its return to *Israel* there could no longer be doubt that they were the Israel of the Book, so readily proven to be of the tribe of Ephraim, the son of Joseph, the possessor of the Davidic covenant to whom the transfer of the Kingdom was made on the authority of Christ (Matt. 21: 43). This further served to confirm the identity of their brother nation, the U.S.A., as the tribe of Manasseh, the other son of Joseph. Joseph was the tribe of inheritance (I Chron. 5: 1-2) and these two tribal sons face reunion through the necessity of defense to supply the leadership of Israel.

The duration for fulfillment from the return of Jerusalem on December 11, 1917 is 9,945 days — extending to March 4, 1945. This is determined by the story of the Bible which tells us that the elect identified by the number 153 will be gathered under the leadership of Ephraim-Joseph, identified by the number 65.

The whole pattern of this great

period is geared to a period of day measures to reveal the guiding hand of God and reveal the unfolding of God's plan for the definite period so clearly marked and revealed as to the identity of the people, as to the events forecast, and as to the time measures involved when each international event pyramids its force upon preceding events to bring about the exact world affairs spoken of by the prophets of the Holy Book. A master chart of the whole period is presented in this issue, on pages 18 and 19.

The various *individual charts\** show world events designed to bring this about. Chart 1, reproduced in detail, shows the connection between World War I and World War II. It shows that desolation is directed against the British Empire and that there is a definite relationship between the two wars. The Kaiser may pass out of the picture with the close of World War I and Hitler rise to lead War II but the nation and people proceed with unfailing accuracy. So also with other leaders and nations. Charts 2 and 3 show that divine guidance uses these events to fulfill God's promises of reunion of the two sons of Joseph — Ephraim (British Commonwealth) and Manasseh (United States of America). A combination of these two charts also indicates the growth of the contest to be worldwide — ultimately to involve all nations, which is in accord with prophecy. Chart 7, reproduced in detail, shows that the major events of the war follow the pattern of the mastermind of the power of the beast so closely that international events reveal the mind behind the pattern. Chart 9 shows that the fifteenth series of such movements reaches such proportions as to go beyond the British Empire and include the United States of America, enlarging the war to world proportion, as acknowledged by Mr. Churchill in his radio broadcast of May 10, 1942.

The desolation which Israel met on August 5, 1914, reaches its first complete stage on December 14, 1938, as revealed by Chart 1; but the Bible tells us that Israel was warned sixty-five years in advance of their captivity, as shown in Isaiah 7 and 8 and their history followed the pattern of warning.

\* See pages 20, 21, 22.

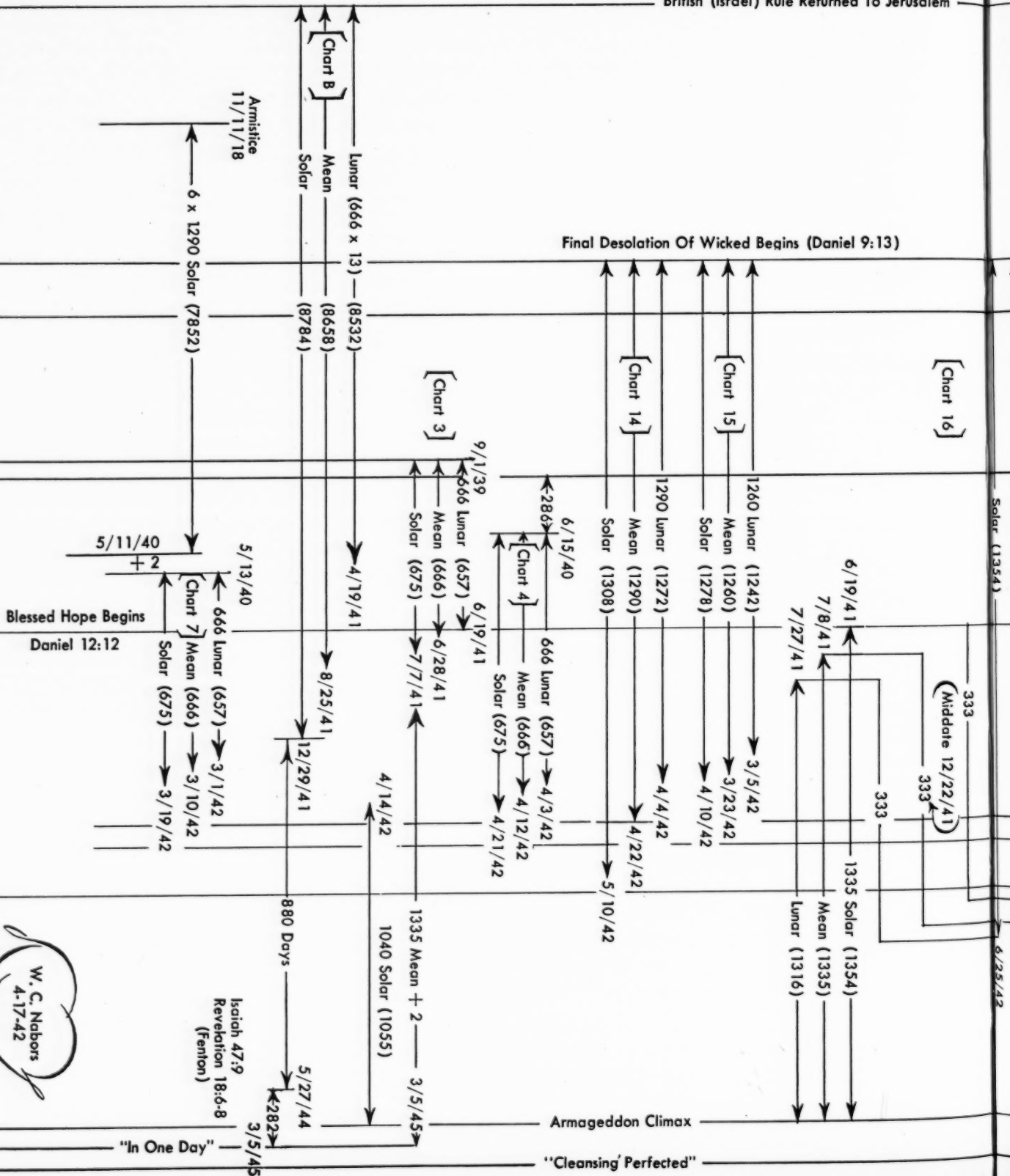


### Germany Begins World War I

### - Britain Enters World War I -

- U. S. A. Enters World War I

### British (Israel) Rule Returned To Jerusalem -



W. C. Nabors  
4-17-42

**Isaiah 47:9  
Revelation 18:6-8  
(Fenton)**

### "In One Day"

## "Cleansing" Perfected

8/5/14

12/11/17

Matthew 13:4-7  
John 2 1:11

Isaiah 7:8

$153 \times 65 = 9945$  Mean

3/4/45

3/6/45

8/1/14

4/6/17

10/10/38

12/14/38

4/25/39

9/3/39

5/1/42 5/11/42

2300 Solar (2337)

Mean (2300)

Lunar (2263)

Daniel 8:12-14

11/16/38

12/23/38

[Chart 13]

8/17/41

4/22/42

5/6-7/42

9/1/42

1/10/43

2 x (390 + 2)

Jer. 16:18

Ezekiel 4:5

[Chart 9]

15 x 666 Lunar (9845)

Mean (9990)

Solar (10135)

7/15/41

12/7/41

5/1/42

1040 Mean Cycle of Perfection

5/5-6/42

19 x 65 (1235)

7/18-19/41

12/11/41

10/4/42

3/22/41

8/13/41

1/4/42

10 Days

[Chart 5]

15 x 666 Lunar (9845)

Mean (9990)

Solar (10135)

7/15/41

12/7/41

5/1/42

1040 Mean Cycle of Perfection

5/5-6/42

[Chart 12]

7 x 120 + 7 x 1290

Lunar (9726)

Mean (9870)

Solar (10014)

3/22/41

8/13/41

1/4/42

10 Days

5/5-6/42

[Chart A]

1290 x 6.66 Lunar (8468)

Mean (8591)

Solar (8716)

2/16/41

6/19/41

10/22/41

5/18/42

6/6/42

1335 Lunar (1316)

Mean (1335)

Solar (1354)

5/18/42

6/6/42

6/25/42

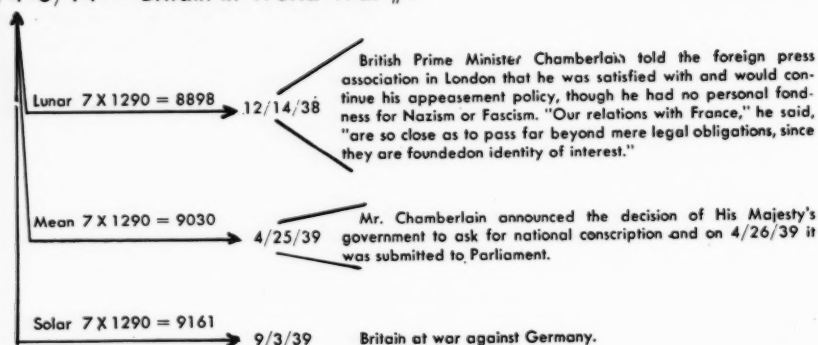
333

Now, as we approach the judgment period revealed on the day scale, we note the same pattern of History. Referring back sixty-five days to October 10, 1938 (see June DESTINY for further detail) we find that world events gave us full warning of the final period of cleansing, indicated by the period from October 10, 1938, to March 4, 1945. What is the meaning of this Bible statement of *cleansing*? The meaning is that within this period God will remove from the earth all those things which do offend in His kingdom. While these things are many, let's refresh our minds by referring to some of them.

- a) Those things which enslave are to be removed. Interest and debt, forbidden in His kingdom because they are implements of slavery, must be removed from the field of economy. Thus we see that the cost of this war of defense is to be so great as to completely destroy all our economy patterned after Babylon, to be replaced by the Bible economy of Israel.
- b) In the field of government, the Bible tells us that God alone makes laws and men are appointed only to administrate. The magnitude of the world conflict will destroy all government patterned after Babylon and leave the way clear for the complete re-establishment of God's laws for all international relationships, as well as a new government within the nations. The "statutes of Omri" (Micah 6: 16) will be removed.
- c) In the field of religion and church activity God will remove all ecclesiastical domination and religious slavery by revealing deeper, richer and a more far-reaching understanding of Bible interpretation. In face of a world chaos surpassing all previous experience, our churches are practically empty, our denominations are striving for supremacy with other denominations, while our preachers are courting promotion within their denominational groups and permitting this high calling of God to take on the appearance of a business profession. Bible study has been standardized down to a point to eliminate offense to all until it is caught in a rut of ritual and routine, and individual or group Bible study is sacrificed on the altar of organization and coöperation. All such ecclesiastical domination must be removed before the kingdom is entered.
- d) False teaching has no place in God's kingdom. False teachers with their varying degree from those blind teachers of the true gospel of salvation who deny the true gospel of the kingdom, to those who deny the Deity of the Son of God and make the Bible merely literature of other generations, will be removed.
- e) Laodicean indifference of the apostate church of our present period with its members neither hot nor cold, after years of neglected Bible study, must be removed. So unacceptable are they to God as to bring forth the expression — "I will spew

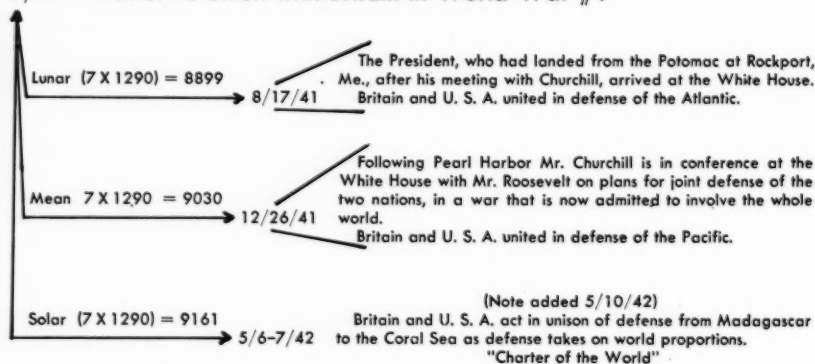
## CHART NO. 1

### 8/4-5/14 — Britain in World War #1



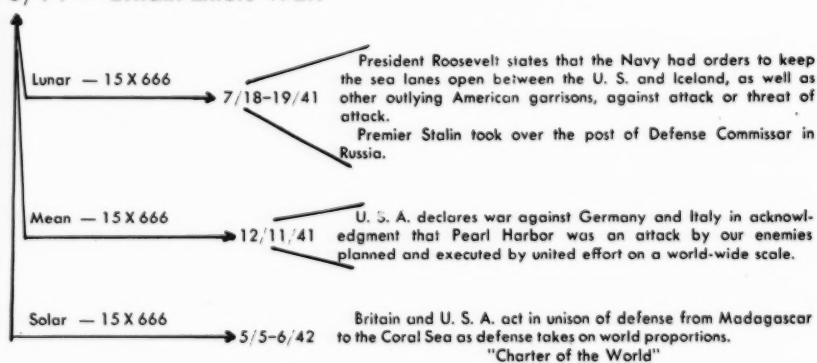
## CHART NO. 2

### 4/6/17 — U. S. A. Union with Britain in World War #1



## CHART NO. 5

### 8/5/14 — Britain Enters War.



W. C. N. 3/14/42

DESTINY



thee out of my mouth." Little do we realize that this is a description of us and our church activities as we appear before God in 1942. The offense will be removed.

In the field of international relation-

ships slavery and aggression do offend and their complete removal is essential before the Kingdom is established. The object of aggression is slavery. The underlying cause is mal-distribution of

world raw materials and opportunities both among nations and among individuals. A corrected economy that will *distribute* equitably the needs of man will remove the cause of war. That world responsibility is assigned to the Israel nations. They must first, however, be punished until they understand and accept the task of becoming "their brother's keeper." The British Commonwealth of Nations and the United States of America must accept world leadership and make that leadership righteous before God.

World events during this period of the cycle of perfection shall bring the major phase of realization on earth in fulfillment of Jeremiah 30: 10-11.

"So now, Jacob, My servant, fear not," says the EVER-LIVING, "and Israel be not depressed, for I will rescue you from afar, and your race from the land of slavery, when Jacob shall rest in quiet, and without terror.

For I will be with you," says the EVER-LIVING, "to save you, and I will make an end of all the nations where I scattered you. But I will not make an end of you, but correct you with justice and when corrected I will not punish further." (Ferrar Fenton Translation.)

The amount of correction is exactly the right measure to "remove the dirt." To a boy who has been "playing in the dirt" as has Israel, this scrubbing with soap is a painful process, but a wise father knows its importance.

Thank God, Who will not let us escape further. Thank God for the certainty of cleanliness *after* the period of the cycle of perfection-scrubbing!

When we see the things which must be removed, we can then begin to understand the magnitude of the struggle and its world-shaking results!

The final 2,300 days cleansing period is divided into two major parts: The first 1,260 days, which brings Israel into a face to face contest with the forces of desolation; and the remaining 1,040 days which is the Daniel cycle of perfection within which the actual cleansing work is accomplished. *This time the world is going to get "washed behind its ears."*

It is quite a new phase of international warfare to have a whole nation fight on one side of a war for a period and then turn to fight on the opposing side against their former allies. This is one of the most important things to watch in connection with this final world war of all history. Of one thing we can be certain — no nation on earth that is not of Israel stock will be allied with the nations of Israel in the closing days of the contest.

Chart 12 is introduced in detail to

## CHART NO. 7

5/13/40

German troops crossed the Netherlands border 5/10/40. Neville Chamberlain resigned 5/11/40, succeeded by Winston Churchill. Japan officially told the representatives of the Netherlands, Germany, Britain, France, United States and Italy that Japan would not permit the East Indies to change hands.

May 13, the third day perfected, from Mr. Churchill's rise to Prime Ministership, his government received the necessary vote of confidence covered by the following condensed news record —

"The British Commons 381 to 0 upheld the new cabinet Prime Minister Churchill on a confidence motion. In speaking of the motion Churchill said — 'I have nothing to offer but blood, toil, tears and sweat. We have before us an ordeal of the most grievous kind. We have before us many months of struggle and suffering. You ask what is our policy? I say it is to wage war with all our might and with all the strength God has given us, and to wage war against a monstrous tyranny never surpassed in the dark and lamentable catalog of human crime. That is our policy.'" But another news item recorded from the same date, 5/13/41, follows —

"Great Britain and the Netherlands assured Japan they had no intention of altering the status quo in the Netherlands Indies possessions."

Lunar — 657 days

3/1/42

(Battle of Java Sea 2/27 to 3/1 checks with 5/11/40 to 5/13/40 above.)

In Java the three Japanese invasion armies landed before daylight Sunday, March 1. Thus began the nine-day campaign to measure the time between 666 days lunar (657) and 666 (mean) and the campaign is apparently completed exactly within the period, ending 3/10/42.

Mean — 666 days

3/10/42

Java falls. 3/11/42 Churchill restates government promise of full dominion status after war to India. Cripps sent to India as Japs cross Burma towards India.

Solar — 675 days

3/19/42

(Note added 3/20/42  
Indian crisis begins)

Between the mean and solar dates we may therefore expect the fall of Java to create a crisis in the Churchill government to be unfolded over the nine-day period, 3/10/42 to 3/19/42, which will appear day by day in our newspapers and no doubt culminate on the solar date into broad view.

## CHART NO. 9

8/1/14 — Germany Starts War

Lunar (15 X 666)

7/15/41

German and Italian consular officials departed from New York and other United States posts, and U. S. diplomatic attaches left Rome, Berlin and other Axis posts, pursuant to the mutual-reprisal evacuation deadline date. The Germans and Italians were bound for Lisbon.

Mean (15 X 666)

12/7/41

Japan starts War.

Solar (15 X 666)

5/1/42

(Note added 5/10/42)  
Mandalay falls — Burma Road of China supply cut off —  
Invasion of India looms —  
Hitler and Mussolini abandon peace plans.

← 1040 mean → 3/6/45

W. C. N. 3/14/42

JULY 1942

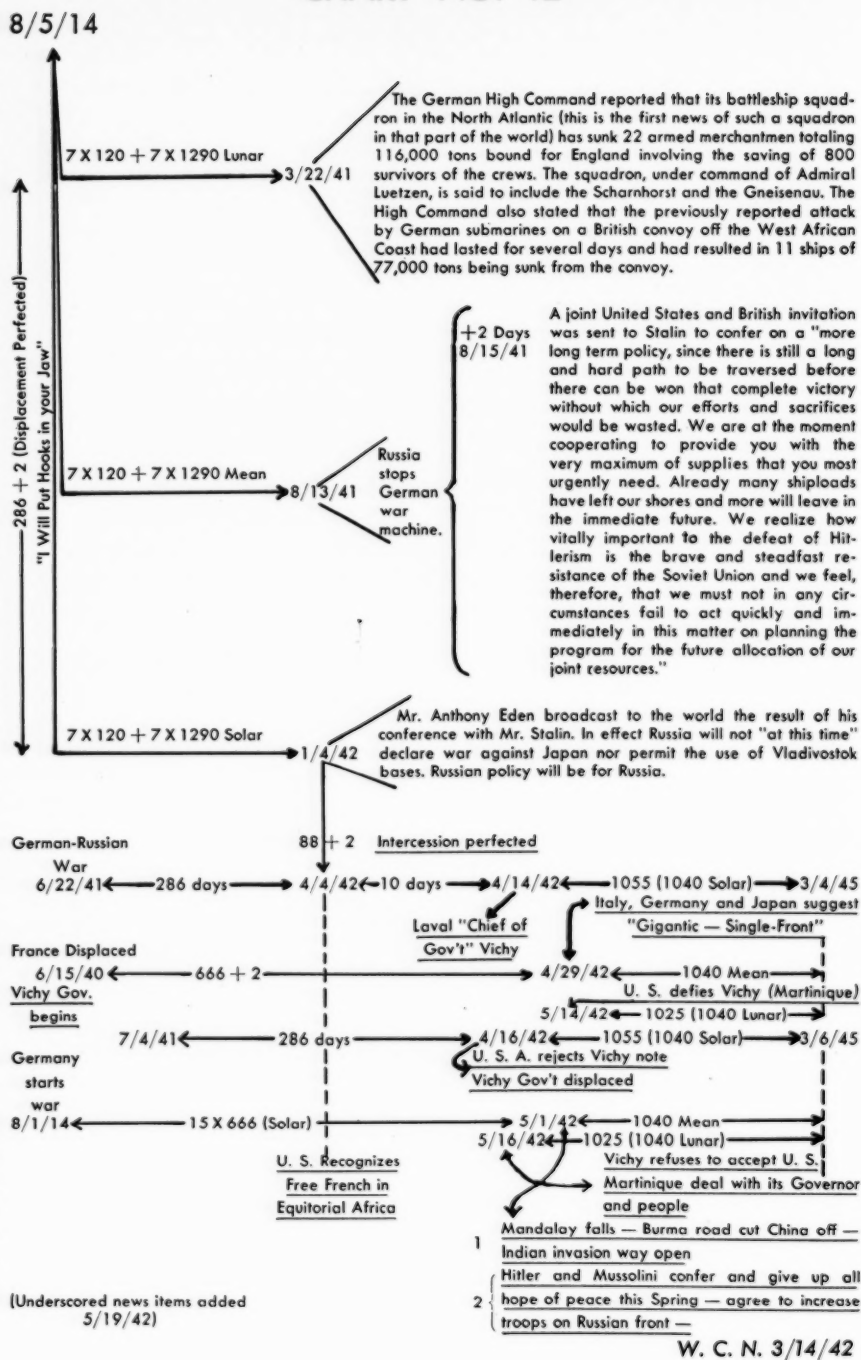
show how diversion of the aggressor from the British Isles was accomplished by the method promised by the prophet Ezekiel. Actually, Germany declared war on Russia June 21, 1941 [her armies moved June 22, 1941], which is 1,354 (1,335 solar) days before March 6, 1945: an intercession or displacement of the forces of aggression that appears to be in perfect harmony with II Esdras 11: 35 and 12: 27. Let us not think that we simply "got a break" when Hitler made his mistake of waging war on Russia. Both the Bible and Bible chronology testify that it was divine intercession to put a hook in his jaw and guide the war to the field of Megiddo where God Himself will make final settlement with all aggression.

Maybe the reader would rather look at Chart 12 and do his own thinking. Note how the power of the beast took over the Vichy government of France in 666 plus 2 days. Note how it was displaced from the U.S.A. just 286 days from July 4, 1941. Note how the news item of April 14, 1942, connects with that of April 16, 1942! How the news of April 29, 1942, checks with that of May 1, 1942; how the news of May 14, 1942, checks with that of May 16, 1942. Note all six of these dates, how they introduce us into the last 1,040 days of the final Daniel cycle of perfection. Think of the importance of these moves in giving the war global status.

Does the French government time pattern of coöperation with the Allies furnish a key to the time pattern of coöperation of the Russian government? News of the terminal dates of the 1,335 day measures from October 10, 1938, may give additional light.

This master chart is presented together with this "sampling" of detail of a few individual charts to prove that "There is a God that revealeth secrets" (Daniel 2: 28) and that (Daniel 4: 25) "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

## CHART NO. 12



## A Signal of the First Magnitude

JUST as this issue of DESTINY is going to press — June 11th — there has come the news of the 20-year Pact between Great Britain and the U.S.S.R., and also news of President Roosevelt's acquiescence in plans for opening a Western Front in Europe. This information's release on June 11th exactly becomes the signal and clarifies, with both geographic and chronologic significance, an historic move of the future! The editors regret that production schedules do not permit a presentation in this issue of the Scriptural factors which marked it so precisely, but assure readers that this vital news will become a major subject in next month's article in this Series by W. C. Nabors!

# America Has Been too Busy

By C. R. DICKEY

GEORGE WASHINGTON, in his Farewell Address to the people of the United States, said:

"Of all the dispositions and habits which lead to political prosperity, religion and morals are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props to the duties of men and citizens.

"And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, both reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle. . . .

"It will be worthy of a free, enlightened, and at no distant period a great nation to give to mankind the magnanimous and, too, novel example of a people always guided by an exalted justice and benevolence."

That the revered Father of our Country referred to Christianity in particular, rather than to religion in general, we know from his record as a Protestant churchman and from such statements as the following which he made when appointing the hour for worship in the brigades:

"The Commander-in-chief directs that divine services be performed every Sunday at eleven o'clock. While we are zealously performing the duties of good citizens and soldiers we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot it should be our highest glory to add the more distinguished character of Christian."

It is a well-known fact that Washington and his compatriots built our national structure upon the principles of Jesus Christ and the Common Law, both of which are rooted in the writings of Moses and the prophets. These notable statesmen were the instruments of Providence to lay the foundation of a unique nation in a new land. It has been said that "Washington was as divinely selected, endowed and blessed as any man in the world's history." One cannot find outside the Bible narrative a record of men so devoted to "exalted

justice" as were these moral and intellectual giants who charted the course of our Republic and framed its Constitution. They trusted not wholly in their own wisdom, nor in the force of arms, nor in commercial genius; they knew, as did the Psalmist, that "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

We Americans in a world at war must think on our ways. We must re-examine our beginning if we would maintain those elements which guarantee life, liberty and the pursuit of happiness.

In I Kings, chapter 20, there is a strange little parable. It was directed to ancient Israel and yet, oddly enough, it is even more strikingly applicable to modern Anglo-Saxon Israel. Let us review it briefly.

One fateful day Ahab, king of Israel, traveled along the highway toward Samaria. A prophet in disguise met the king by the way and related to him this story:

"Thy servant went out into the midst of battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone."

Quickly the stranger removed his disguise and the king discerned that he was of the prophets. Facing Ahab boldly the prophet gave an explanation that was also a stern accusation: "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

Then Ahab understood the parable. Israel's king was the servant; Benhadad, the Syrian king and Israel's deadliest foe, was the man whom God had delivered into Ahab's hand for utter destruction. While Ahab dawdled — busy here and there — with peace negotiations and covenants — Benhadad slipped through the noose and was gone.

"Thy life shall go for his life, and thy people for his people." In anger and

heaviness of heart Ahab continued on his way to Samaria.

Alas! America too has been busy — here and there — extending hospitality and undue consideration to the nation's enemies. It would be most interesting to know how many malignant foes have slipped through the hands of our national administrators during the generation of which we are a part. Danger lurks in the fact that we can never get our foes deported, nor keep them in prison long enough to serve a sentence. They ought to be put to death; that is the Scriptural method and the only one ever known to work effectively. How much longer will the present laxity be tolerated? How many more of the nation's youth will be sacrificed on the altar of criminal negligence? Their blood will be on the heads of those who protect the traitors among us; but that will not bring back the dead, nor mitigate the sorrow of wives, mothers, children. It is to our shame that instead of punishing the betrayers in our midst, we persecute the men who point them out.

Again let George Washington speak these words of warning: "Against the insidious wiles of foreign influence (I conjure you to believe me, fellow citizens), the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful, must be impartial."

This same warning is stated innumerable times in the Bible as a safeguard to the Lord's people. Israel was never known to win when in league with the enemies of God. We are not profiting as we should by our knowledge of Israel's experiences. Unfortunately many of the nation's leaders are heeding neither the Bible, nor the counsel of George Washington. Using the war emergency as an excuse, they are injecting totalitarian methods into our national life with increasing frequency. Yet is it logical to suppose that America's treasured freedom can be preserved by adopting the methods of dictators?

Bishop James E. Freeman spoke wisely when he said: "Nothing alien to our traditions may assume to govern or



control us in our course or determine for us our relation to problems at home or abroad. . . . The recognition of the immutable laws of God, unfailing allegiance to those fundamental principles of life given to mankind by Jesus Christ, these we may not ignore or neglect, except to our peril."

We have been too busy worshipping Mammon and chasing empty pleasures to see the totalitarian secret agents at work within our borders. While crafty master minds were forging ahead in Europe and Asia with well-laid plans for world conquest, they kept us talking about disarmament, peace, reconciliation, brotherly love and international good will. And now our hearts stop a beat and a sickening horror fills our souls as we read that American boys — precious boys like yours and mine — are being captured and dragged into enemy camps to suffer a fate that we dare not contemplate. Like Ahab we are facing the results of our stupendous folly. Having disregarded God's decrees for our national safety, we are now under the sentence of His irrevocable verdict: "Thy life shall go for his life, and thy people for his people."

Many of America's enemies have come from foreign shores; others were born in this country but maintain alien connections and loyalties; and still another group — the most contemptible of all — is composed of native stooges who serve as a smoke screen for the first two groups. World revolution as a means to world dominion is the program of certain internationalists who own allegiance to no nation and are traitors to the welfare of all. We are forgetting to watch them at the present moment. When the watchman sleeps, or is busy elsewhere, the betrayer has his opportunity. If we become too absorbed battling rats at the back door we may not see the bear and the wolf when they enter the front door to take possession of the house.

Subversive workers find ridicule a most efficacious tool. They use it in season and out of season on everything that gets in their path. For some years they have directed ridicule toward the good old American virtue of patriotism. They know that the easiest way to produce disintegration in any country is to break down the affection and loyalty of its citizens; to convince them that there is really nothing worth fighting and dying for. Ridicule is a subtle and poisonous barb; many grew lethargic under its influence. That is why it took the Pearl Harbor stab in the back to wake us up.

A true patriot's attitude is summed up in this terse sentence: "My country, right or wrong; when right to keep her right; when wrong to put her right." Valiant men are going out now to die for our country. Do we, who remain on the home front, have the stamina to live for it and make it right? Have we the courage to overthrow every evil system that thrives by exploiting our citizenry and undermining our republic? If not, then we, like millions in occupied Europe, will pay dearly in blood for our cowardice.

Out of a glorious past comes this thrilling challenge from Daniel Webster: "I was born an American; I live an American; I shall die an American; and I intend to perform the duties incumbent upon me in that character to the end of my career. I mean to do this with absolute disregard of personal consequences. What are the personal consequences? What is the individual man, with all the good or evil that may befall him, in comparison with the good or evil which may befall a great country, and in the midst of great transactions which concern that country's fate? Let the consequences be what they will, I am careless. No man can suffer too much, and no man can fall too soon, if he suffer, or if he fall, in the defense of the liberties and constitution of his country."

What now constitutes the direst threat to our freedom and to what we like to call our American way of life? It lies in the fact that so many honest, true-hearted citizens do not realize what is happening to our republican form of government. Again we have been busy — here and there — too busy to notice what enemies within have been doing to our cherished liberties.

How naive we are! What simple means serve to confuse us and blind us to elementary truths! A carefully designed misuse of a single word on the part of clever propagandists has led approximately 130 million people to accept a fundamental error: and that word is "democracy." Perhaps no other word was ever used so much and understood so little. It adorns the pages of every newspaper, magazine and book; it resounds in oratorical splendor across the continent from the little red schoolhouse to the congressional and senatorial chambers of the national Capitol. "Our Democracy!"

Does no one remember that our Founding Fathers almost never used the word democracy? In their public addresses they talked about "our Re-

public" and "our republican form of government." Just what is the difference in a Republic and a Democracy? The following paragraphs, from *Lawful Money Explained* by Gertrude M. Coogan, answer the question briefly but adequately.

"The stock-in-trade of a demagogue in all controversy and confusion is the skillful bandying about of words. He artfully uses words in a way intended to convey different meanings to different listeners.

"A word now artfully and deceptively used in this country is DEMOCRACY. Democracy means rule by direct action of the people. Our Constitution did not provide for a democracy, and real democracies have ever produced nothing but chaos and slavery. They have always turned into mobocracies.

"The Founders of America established a Republic. Under a republic the power of government is vested in the citizens, but is delegated and exercised by the representatives of the people. The specific powers our representatives received from us (citizens) were granted to them in our Constitution and its amendments.

"In our particular type of Republic three branches were set up; the legislative could pass laws in accord with the power granted by the citizens and the States; the executive was to see that the laws were carried out; and the judicial was to interpret the laws in accord with the Constitution.

"In speaking of a Republic or Democracy, we are not referring to the Republican or Democratic political parties. The Republican party of today was born sixty-five years after the Constitution was adopted. Partisanship has nothing whatever to do with the fundamental principles underlying our government. All elected officials, whether Democratic or Republican, take an oath to support the Constitution of the United States. The immediate job is to get rid of all, regardless of party, who have not kept oath!

"The Constitution would not have guaranteed one form of government if those intelligent men who drafted it had another form in mind. According to Webster, a Republic is 'A state in which the sovereign power resides in the whole body of the people, and is exercised by representatives elected by them.' A Democracy is 'A form of government in which the supreme power is retained and directly exercised by the people.'

"The word 'democracy' or any of its derivatives is not to be found in our

Constitution but we do read in Article IV, Section 4: 'The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion.' The public utterances and writings of those who drafted the Constitution of the United States should be considered authentic evidence of their intent."

George Washington, in his reply to the Senate, said that he was happy in the conviction "that the Senate will at all times coöperate in every measure which may tend to promote the welfare of this confederated Republic."

Thomas Jefferson, author of the Declaration of Independence, said in his first inaugural address: "If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it."

James Madison, who is honored more today for the part he took in drafting and ratifying the Constitution of the United States than for his career as President, stated why he and his illustrious co-workers decided upon a Republic instead of a Democracy. Ponder these relevant words from the "Father of the Constitution":

"Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security, or the rights of property, and have in general been as short in their lives as they have been violent in their deaths. A Republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure for which we are seeking."

Despite this irrefutable evidence that the United States of America is a Republic with a republican form of government, men and women, claiming the intelligence to lead their fellowmen, speak and write incessantly about the glories of our Democracy. That shows how dutifully they are following the path prescribed by our enemies!

Professor Harold J. Laski, who numbers among his faithful disciples most of the pseudo "liberals" of Britain and America, tells us that "Soviet Russia is the world's hope of democracy, alongside of the United States." There you have the key to the situation! Professor Laski does us a real service by pointing out the ultimate aim of the democracy now being foisted upon unsuspecting American citizens. This spurious democracy is exactly the same thing as Communism in Russia, Nazism in Germany, Fascism in Italy and military dictatorship in Japan. It is designed to undermine the form of our government and to negate the principles and rights guaranteed under our great Constitution. If allowed to complete its deadly course it will turn our Republic into a totalitarian state and destroy the last vestige of freedom in America just as it has scourged and desecrated the lands and people of Europe and Asia.

Doubtless unwary citizens in those conquered lands were busy — here and there — before the day of desolation and did not see what was happening to them until it was too late. Can it happen here? Will it happen here? It can and it will — unless — the populace rises in mighty indignation and rids the land of ALL traitors, regardless of nationality, race or sex.

Will the destroyers of freedom escape justice at our hands as Benhadad eluded Ahab? If so, we need no longer sing,

"God bless America"; nor pray, "God help America"; for God blesses and helps only those who help themselves.

Theorists who have spent a lifetime advocating various "isms" and the overthrow of representative, constitutional government have nothing to offer in its place as a satisfactory way of life. Note the wistfulness in this confession of defeat by England's veteran socialist, George Bernard Shaw: "I am ready to admit that after contemplating human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman."

Joseph Chamberlain was once asked why, in his opinion, so many fall short of the goal. He answered, "They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps even at the third; but the dragons are always more formidable the further we go. Many turn back disheartened, and very few will meet the monsters to the end. Almost none is willing to have a try with the demon at the last bridge; but if he does, he has won forever."

In conflict with Satan, Jesus Christ won at the last bridge. His weapon was the Sword of the Spirit — "It is written". Today the United States needs more men who are acquainted with that Sword and not afraid to use it; more men who realize that the independence of our nation was established by statesmen unashamed to acknowledge their dependence upon God; and more men who are not too busy to know our beginnings as recorded first in the Holy Bible, and last in the annals of this American Republic.

## Voice of the American Dead

H. H. HARRIS, President, General Alloys Company in Boston, in a telegraphed presentation to the Massachusetts Department of Labor of the company's side of the story in that strike-bound plant, included this poignant prediction: "A new voice will soon be heard in the land. This voice will resound in the hearts of men and in the marts of trade. It will be a stronger voice than the voice of either labor or capital, and it will have a truer ring. It will echo in every workshop and every chart room of industry. It will blast the yellow streaks in our flame of patriotism to blue and blue to incandescence. That voice will be the voice of the American dead from the field of battle. It will swell to a mighty chorus before victory is ours. We must play square with our fighting forces. We must play square in giving men of military age a chance to learn a trade that they may compete for a living and take prominent part in rebuilding after victory. May the voice of American dead speak praise for our part in doing our utmost to give them their best chance for life."

This plant is on strike, a needless strike stopping the flow of a vital alloy used in the making of war material and on which major war industries rely. Must every city, village and hamlet in our land receive its long list of dead before an angry public demands that labor cease its bickering and keep working?

The lives of our young men by the thousands depend upon the production lines at home. Anyone, for whatever cause, who interferes with the flow of material to our fighting forces should be tried for treason. Delays are dangerous and material from factory and shop must go out in ever-increasing volume if we hope to win this war. Labor stoppage is as much an act of treason as it would be to give direct assistance to the enemy. Must an army of dead remind us of our duty to those who still fight that we may be free, before drastic action is taken against labor stoppage and strikes?

Time Now for every American to *prove his Americanism with his actions*; keeping faith with those at the front lines of battle!

# Three Important Laws

By HOWARD B. RAND

HAPPINESS, contentment and peace within a nation depends upon the operation of a just and equitable system of administration and economics. Unless a nation is blessed with perfection in laws covering the equitable distribution and exchange of labor and goods among its citizens, the people will be harassed through maladministration; while the affliction of poverty, misery and distress will be in evidence — even in the midst of plenty. Because of the ever present evidence of the existence of these evil conditions in our modern civilization, different schemes have been and are being advocated and proclaimed by men as the solution for our social problems.

## *Progress and Poverty*

About fifty years ago Henry George wrote a book entitled *Progress and Poverty* in which, through the theory of the single tax he proposed to eliminate conditions causing industrial depressions, for with the increase of wealth he saw a corresponding increase in want. Much can be said in favor of his proposed plan, yet it falls short of the perfect God-given system of taxation which, when in operation, will attain all that Henry George advocated plus many other blessings that would be impossible of fulfillment by the institution of the single tax alone. This would be due to the fact that along with a perfect system of taxation the Lord has laid down laws governing the entire scope and operation of the perfect economic order. Henry George saw clearly the evils of the present economy and his statements regarding those evils is an indictment of the failure on the part of modern civilization to remedy these conditions and remove poverty from our midst.

*Socialism* proposes to change these conditions by state ownership and control of the means of production. It aims to secure the reconstruction of society, increase wealth and bring about a more equitable distribution of the products of labor through public collective management of all industries.

*Communism* is a social system in which there is community of goods. It calls for the abolition of all private property (by force or violence, if necessary) and the absolute control by the community in all matters pertaining to labor, religion and social relationships. *Capitalism* is a system of competition that favors the concentration of capital (resources or wealth employed in or available for production) in the hands of a few. Thus in these three systems of man there is in capitalism destructive competition with poverty in the midst of plenty; in socialism, state control and the destruction of private industry; in communism, community of goods and destruction of private ownership.\*

## *Failure of Capitalism*

In operation, the system of capitalism has proved wanting and has been unable to establish an equitable distribution of wealth and bring prosperity and happiness to all men everywhere, while during its activity poverty has grown in the midst of plenty. Because this has been so, the advocates of socialism and communism have pointed to the failure of the capitalistic methods as reasons why their particular brand of social order should be established in its place. But the continuation of capitalism, the substitution of socialism, or the adoption of communism will not cure the economic ills of mankind.

## *The Perfect System*

Perfection in any true economic structure that will bring to men real happiness in the labor of his hands must eliminate destructive competition and in the midst of plenty allow no poverty. It will not destroy private enterprise and industry nor will it deprive citizens of the right of ownership. There will be competition, but a competition in the doing of good and in the rendering of services. Private enterprise and industry will flourish in the hands

of individuals who will consider themselves stewards accountable to God for the welfare and happiness of those in their employ who will share equitably in all profits. The security of private ownership will be established, and it will be protected with a manifest willingness and spirit on the part of each individual to share with others the things he possesses when it is necessary to do so.

Let us not lose sight of the importance of the family in the plans of God, for in the perfect economic structure the spirit of the happy family life will permeate the entire community. As there are members of the family who can accomplish more than others so will there be members of the community able and capable of accomplishing above others. But as in the family each has his or her own possessions, so in the community property rights will be respected. But no member of the perfect family will withhold from a brother or sister any possession in a time of need, nor will a real brother or sister take selfish advantage of this spirit of generosity. Thus will it be when the economic laws of the Lord are operating in a society that is in accord with the plans of God.

In this day of change, with the political, economic and religious systems of man coming to judgment, when the message of the kingdom and its perfect laws of social justice should "be being proclaimed," most men, as well as our spiritual leaders, are ignorant of the fact that there exists in the plans of God a perfect economic system, recorded in the Book, the keeping of which laws will guarantee the elimination of all poverty, distress and want and promises the establishment of an administration that will bring to man all its benefits. After all, not even the perfect system will operate unless there is established perfection in administration and so the law of the Lord deals with this also.

Men have failed to recognize that after giving the Ten Commandments, the keeping of which provides perfection in moral relationships, God laid

\* We have taken as the basis for our definition of these three systems information from the dictionary and encyclopedias.



down the fundamentals of economic well-being. In the observance of these laws is the solution of all our economic troubles. But men and nations, instead of opening the Bible to discover the answers to their problems, follow a cycle of experimentation that history should long ago have taught them was but a treadmill of adversity.

### *Medium of Exchange Necessary*

Under virgin conditions and in a primitive state men practised barter and exchanged their labor and goods for the labor and goods of others. As a nation increased its wealth, and commercial activities multiplied, a medium of exchange became necessary whereby purchasing power might be stored for future use. The volume of that medium of exchange would control the price of goods and because this is so there is only one equitable basis against which that medium should be issued and it is not gold! Under our system gold, an inflexible standard, has been selected, and because it has been accepted as the standard of commercial operation in order, therefore, to always keep a true balance, increase in labor and goods decreases prices while the reverse is true when there is a decrease in labor and goods' prices increase. This trends towards poverty and distress for the many, while wealth has a tendency to gravitate into the hands of the few.

In barter, an increase of labor results in an increase of goods which could be exchanged for the increased wealth of others. Thus the industrious through labor could increase their wealth. Under a system which has gold for its standard of value, the increase of goods (the result of increased labor) may increase the poverty of the laborer through a sharp decline in values as the result of the inability of the medium of exchange to expand in the same ratio as the increase in goods. The vicious circle is completed by thus making the possession of gold more valuable than the possession of property.

### *Destruction of Goods*

In order today to control prices, and keep a more equitable balance between goods and prices, instead of discarding the present arbitrary standard of value and adopting the Divine method, men decree the destruction of goods and the curtailment of production. Thus real wealth, the things men can use and eat, are destroyed to prevent inflation, the result of the inability of the present medium of exchange to expand with the increase in production. Inflation

would never occur under the God-given system, for there the medium of exchange is wholly adequate to handle the abundance that God has provided through allowing men to discover the means for increasing the production of the farm and the factory.

Today, with the increase in wealth there is a corresponding increase in poverty with periodic depressions, and despite the fact that we are in a land capable of yielding in abundance we experience untold wealth on one hand and dire poverty and distress on the other.

In our national desire for continued monetary prosperity, and in order to save a system of exchange not based upon real wealth, true wealth is destroyed that the gold standard may continue to function that the few may be prosperous. What a travesty of intelligence to hold, when God abundantly increases our goods, that prosperity can be had only by destruction or curtailment of that increase.

Increased possessions should spell PROSPERITY with capital letters and it should never mean adversity. The very fact that it does not do so is a condemnation of the system that fails to give liberally to the laborer his or her share in that increase.

With food enough for all, thousands are on the verge of starvation; with enough to clothe all, many are underclad; with an abundance of fuel, thousands suffer with the cold. The reason for this is due to the failure of the system of exchange that has become wealth. That system, valueless in itself, yet, because of the fact that it can earn upon itself, has taken the place of true wealth which must be destroyed to sustain the present system of values which is wholly inadequate to meet the needs of life in such abundance as God is now willing to give unto men. The inflexibility of the interest-bearing gold standard prevents thousands from converting their labor into the necessities of life.

### *Under-consumption*

The cycle of poverty and depression operates as capitalism under our competitive system — throttled by an interest-bearing medium of exchange — increases poverty in the midst of plenty, causing the people to clamor for relief. Aggressive nations turn to war to ease domestic pressure and secure coveted markets for their production. Such relief is but temporary and the new problems that arise bring dictators to power, followed by the socialization of industry. The end of it all is the

destruction of private ownership and ultimate chaos; all because of the refusal of the nations to discard an interest-bearing medium of exchange which is condemned by God, for under its operation the poor are oppressed.

Instead of turning for relief to our God-given system of economics and exchange we are trying to save the situation by a planned economy and through failure of distribution we call the unconsumed balance over-production. Actually there is no over-production but there is definitely under-consumption!

### *The Love of Money*

What, then, is the difficulty? Paul put his finger on the besetting sin of the human race in its adherence to the Babylonian system of economics (which Jesus named "Mammon," declaring you cannot serve God and Mammon) when he said, "For the love of money is the root of all evil." (I Tim. 6: 10.) This incarnate love leads to war while the desire for gold is a lust for power and the move to establish a controlled economy is for the purpose of perpetuating the present monetary system with all its attaining evils.

### *Establishment of Gold Standard*

John in Revelation declares that all nations have partaken of the evils of Babylon the Great in the desire of men to possess wealth, power and authority as they strive to acquire gold or its equivalent. When the King of Babylon set up on the plain of Dura, in the Province of Babylon, the image (likeness) of gold this standard was established as the medium of commercial activity. The only dissenting voices in that great economic gathering were Shadrach, Meshach and Abednego, three young Hebrews who knew the Israel standard and would not consent to accept this Babylonian system.

"The rejection by these three of the demands of the King resulted in a fiery trial out of which they came forth victorious. Their experience was the forerunner of the experience of all those who throughout the ages have been unwilling to acquiesce in the demands made upon them by this system of Mammon. Business, under the present system — with its destructive competition — is war. The weak succumb under the attacks of the strong. Hundreds of millions from cradle to the grave have lived in fear of want and destitution; while millions of others have existed in abject poverty, with untold suffering and privation as the

result of the failure of the system to supply in abundance the needs of life to all men everywhere." (*Study in Revelation*, pages 274-5.)

The call has gone forth for God's people to leave the system: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.)

### *The Foundation of True Prosperity*

It would be unjust to call upon Israel to leave the Babylonian methods of commerce if there was not another system already awaiting Israel's adoption in this time of emergency. Now there is such a system and it was given to His people at Mount Sinai. Israel departed from its observance and in the adoption of the methods of Babylon acquired the economic evils of the heathen system.

The only foundation on which true prosperity can rest, with an unlimited expansion of industry and enterprise and an increase in production — without having a corresponding increase in poverty in the midst of plenty — is an adequate and equitable medium of exchange. This medium must be a perfect weight and measure regarding the value of goods.

Let us turn to the Israel laws and we find that God instructed His people as follows: "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee." (Deut. 25: 15.)

Today, goods in the hands of the merchant are valued at a price, but as soon as the same goods pass into the hand of the purchaser their value has materially decreased. The same holds true regarding practically all production, regardless of the actual usable value of the goods themselves. These changing values tend to enrich the seller at the expense of the buyer. Because of these arbitrary variations in values it makes the possession of money to be more desirable than the possession of goods and is a contributing factor in increasing poverty in the midst of plenty.

The Lord instructed Israel, "Thou shalt not have in thy bag divers weights, a great and a small." (Deut. 25: 13.) In laying down this law God condemns the modern system of finance. Think for a moment of the divers weights and measures in the bag of high finance. Because the medium, or measure and weight, is set to a standard of gold and silver rather than to a standard of goods, the producer re-

ceives little for his labor. Also, the consumer must pay dearly for that which the laborer has produced. It is a convenient sliding scale which is always in favor of the few against the many. Why should goods be of little value when in the possession of one, and so dear when required by another? It is clear from a study of the Israel system of exchange which is not based upon gold or silver but upon the value of goods, for against such a value, the medium of exchange increased with the increase in goods.

In order to remedy economic conditions today we must discard the present monetary standard and make national wealth and possessions the standard of values. Let our medium of exchange, our money, be backed by the national wealth in goods and possessions instead of gold. Goods, whether in the hands of the producer or the consumer would have an inherent fixed value. Issued against such a value the medium of exchange would increase with the increase in our national wealth. A true balance would thus be maintained in accord with Divine law. Instead of fluctuation in prices there would be a fluctuation in the volume of the medium of exchange. Increased production would mean increased purchasing power in the increase in the circularization of an increased medium of exchange.

### *Inflation Impossible*

With the institution of this Israel system the increased abundance from the farm and factory would see corresponding increase in the volume of money in circulation: with workmen able and ready to absorb the increased abundance through restitution of the Israel system of labor and wages. There would be no fear of inflation under such conditions nor would there be the evil of scarcity, bringing its inevitable destitution and want. Wealth would be in the reach of anyone who, through enterprise and industry, was willing to expend his labor in production. Today, because gold is the standard of wealth, men actually produce wealth in the mining of gold, but when goods become the standard of value all those possessing goods will be as though he possessed gold and the production of things that men can use will become more profitable than the mining of gold.

### *Interest Forbidden*

Along with the requirement that Israel possess a just system of weights and measures so that men may increase their labor and multiply their goods

without a decline in values, a medium of exchange that will enable the farmer and factory worker to exchange their labor on an equitable basis, is God's requirement that the medium of exchange shall bear no interest. "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." (Deut. 23: 19.) There is one exception to this law and this applies to the stranger or those who refuse to keep the requirements of the law. Such were not to have an advantage over the Israelite by being exempt from paying interest while imposing interest on others. The exception is, "Unto the stranger thou mayest lend upon usury," and remember that the stranger here is one who refuses to accept or abide by the Israel requirements.

The taking of interest impoverishes a people, perpetuates poverty and works hardship on not only individuals but communities and nations as well. It also changes the medium of exchange from representing values, making it wealth and its possession to be desired more than the possession of true wealth, the things men can use. Then, too, the enormous sums involved in interest charges alone have enslaved men and nations, making them pay tribute for the right to live. We have set aside God's true blessings of increase for a few dollars in interest and instead of receiving a blessing are being cursed in all the work of our hands.

In his booklet, *The Economic Law of the Lord*, W. J. Cameron has this to say: "The creation of credit without the multiplication of debt is a masterpiece of Divine legislation. Another strange point is that this law which absolutely prohibits interest or the increase which is called usury, comes from the same Divine power which practices increase all the time! We make dead money artificially yield a paltry three or four or five per cent — not that money yields it, the borrower does. But God's increase, did you ever count that? The Lord Christ once touched upon it; speaking of God's interest which He pays to man, Jesus said that in some instances it was thirtyfold, some sixty, and some an hundredfold. And this is not 30, 60, or 100 per cent, but 3,000, 6,000 and 10,000 per cent. And because we reject the living system of 10,000 per cent increase for our dead system of 5 per cent here we are!"

Need we wonder at Ezekiel's condemnation of the whole system of taking usury? He said, "Thou hast taken usury and increase, and thou hast

greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God." (Ezekiel 22: 12.)

### *Taxation*

But along with a just and equitable standard of value with a non-interest-bearing medium of exchange issued against this standard of value there also must be a definite and fixed relationship between that which man earns and the taxes he pays. Only thus can justice be done so that there will be no confiscation of wealth.

Taxes, always a problem and a troublesome question today, have become increasingly vexatious. But there is a solution of even this problem, for God has decreed how tax levies shall be made and the method of collection as well as the amount each citizen shall pay. To institute the Divine system of exchange without the Divine system of taxation there would still be privation and want through the confiscation of property under an unjust system of taxation.

### *Purpose of Government*

Originally the purpose of government was to establish justice and equity, compelling the refractory to conform with laws that would insure peace. But governments cannot function without financial support, so each citizen contributes toward that support for the protection afforded him. That contribution became a financial assessment and today is called a tax levy. So long as a government carries out its legitimate purpose, protecting its peoples from aggression within and without, a nominal tax is sufficient for such purposes; but when a government becomes aggressive or departs from the fundamental principles of administration, an abuse of the right to tax (unless there are safeguards to prevent it) will follow.

### *Rewarding the Shiftless*

Property, both real and personal, is today subject to taxation. Our present method of taxing property has no relationship whatever to the earning power of the individual who is compelled to meet these assessments. The fact is we penalize men for improving their property and increasing the wealth of the nation and reward those who destroy values and allow their property to deteriorate. Thus through taxation the government fines the thrifty and industrious and rewards the shiftless.

What is the remedy? It is a return to the Law of the Lord and its methods of

taxation. Three principles must govern equitable taxation: *1st*) Taxes must bear a definite relation to the income of the people and this relation must never be disturbed. *2nd*) In order to conform with this first principle, taxes must be levied against income only; leaving all property, both real and personal, free from tax levies and thus not subject to confiscation. *3rd*) The government must live within its income as a matter of sound business policy and remove forever the right to alter the tax principle. Under such conditions, government income is increased only by increasing the income of the people.

### *Israel System of Taxation*

The Israel system of taxation based upon the tithe complies with these principles. The tithe is a percentage of the income of the people and while the word tithe means a tenth of that income yet the returns are not limited to only a tenth of the income of the people. The fact is, the Bible sets forth three distinct tithes and when taken over a period of years amounts to about a fifth of a man's income or increase.

Under the tithing system in Israel there were no tax levies made against property, either real or personal, but taxes were a percentage of a man's earnings or increase. When a man ceased to earn and failed to have any increase he paid no taxes! His posses-

sions were free from confiscation and he could live and enjoy them though his earnings had ceased. Today we tax the possessions of a man and when the day comes that he ceases to earn, or have any profitable increase from his possessions, and is thus unable to meet these tax levies, his property is confiscated and he may end his days on the poor farm. This we call "civilization." But under the God-given system a man was protected in his holdings as old age approached and was free from fear of destitution and want.

Because of national failure to recognize and keep God's laws of taxation we suffer with excessive levies against property and possessions (any levy against property itself is excessive) resulting in oppression and economic trouble. When the day comes that the nation keeps the law, then the vexatious problem of taxation will be solved forever and the administrators will live within their income which will be a percentage of the earning and increase of the people. The people will then be able to pay all the tithes without hardship, for God will pour out a blessing of real prosperity upon the nation when they keep His laws. Meantime the individual must tithe his increase and use it in the service of the Lord. He is obliged to set aside a tenth of his income for this purpose and in order to be eligible for the blessings as set forth by Malachi the prophet (Malachi 3: 10-18). Then when the nation observes the law the tenth will be increased to a fifth to include the tax levies for the support of the government.

In these three important laws a perfect monetary system based upon the value of goods, services and the increase of our national wealth with the outlawing of usury and the institution of a system of taxation which is not confiscatory of property, the foundation will have been laid for an economic structure which in operation will be par excellent. Nothing that the socialists can conceive nor the Communists desire can be compared to the institution of the God-given system which will out-capital capitalism in that all men will become capitalists and "sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." In this statement is the assurance of food and drink, to replace the fear and want which is ever present with men under our present economy.

(To be continued in DESTINY for August.  
Next chapter: "Wages and Labor.")

## *Shall We Prosper?*

NOW THAT we are at war men are being induced to work seven days in our war industries and are given increased wages for doing so. Drives for the collection of scrap and metal and the sale of war stamps have become a Sunday business. This day has long been a day of sport and open theaters and in the emergency of war our national government is using this day for many things that they do not wish to take time out of the working week to do. They fear not to encroach upon the time set aside as the Lord's day. Shall we prosper who do these things?

Let the prophet Isaiah speak, "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil."



# Blind Is My Servant

By L. BUXTON GRESTY

## CHAPTER ELEVEN

### The Old Order Changeth

**Q**UES. 113. — *We now come to what I consider the most vital part of your case: that dealing with the New Order. In approaching this vast subject, however, we must first satisfy ourselves that the existing system is contrary to God's will. Is there any part of Scripture which describes the existing economic order?*

Yes; the most detailed description of the present iniquitous system is found in the thirteenth and eighteenth Chapters of Revelation.

Here is described the Satanic mechanism controlling world traffic in commodities, for there is a comprehensive list of these, the merchants of which "were made rich by her." The system battens on the bodies and souls of men. Furthermore, the world carrying-trade — the "shipmasters," etc. — prospers at her pleasure. The vision goes on to reveal that the "kings," the great ones of the earth, have amassed their wealth in her service.

Thus is indicated the stranglehold which International High Finance has had over production and marketing, particularly in the countries of the Continental system.

**Q**UES. 114. — *International High Finance is a very thorny subject. Isn't there a risk that we shall be involved in a political discussion of highly controversial character?*

No. Let us leave man-made politics out of our discussion, for we are soberly considering cold facts in the light of Scriptural teaching. In this respect there can be no denying that the whole social order has been based upon the power of High Finance as controlling markets and profits. This power, exploiting the natural tendencies of mankind in the mass, has made possible the age-long continuation of a system whereby a houseful of wheat must be used to purchase a thimbleful of gold, the only medium by which International Finance — High Priestess of Gold — may be induced to sanction the

exchange of some other necessity of life, produced or manufactured elsewhere. It is this system — which has neither body to kick nor soul to be damned — that has kept living and labor conditions at an atrociously low level in order that low production costs shall ensure steady markets and good profits.

Although the system has exercised its more vicious control in the Gentile countries, the Israel peoples have, nevertheless, been badly contaminated by it. One must also sadly admit that world finance has, during the last century, conducted extensive operations from the chief cities of the English-speaking countries. However, signs are not lacking that people of all shades of opinion on both sides of the Atlantic have at last made their minds up that the system must go.

**Q**UES. 115. — *The gold system was, of course, in operation for a considerable period prior to the Revelation vision. Is there any earlier Scriptural reference which would connect the gold standard to the description of Babylon already quoted?*

World control by gold — the gold standard — was symbolized by the golden image which Nebuchadnezzar "set up" and commanded to be worshipped in Babylon 2,500 years ago. Its period of domination ran concurrently with the Times of the Gentiles.

Even at that early date, world-wide dealing in commodities was developing rapidly and it was the traffickers in commodities, the people holding the purse-strings — not the producers — who derived the chief benefit from the transaction.

So vicious had the system become, that God addressed a message through Ezekiel to Tyre, one of the chief world-centers of commodity exchange. In speaking to Tyre, God apostrophized the whole foul system: "By thy great wisdom and by thy traffic thou hast increased thy riches."

This verbal castigation, followed by the fall of the city of Tyre, symbolized the ultimate doom of a trafficking system which enthroned gold as the paramount medium of exchange, and enabled the "kings of the earth," the financial moguls of all ages, to reap a rich harvest by depriving the producers of the full fruits of their labors.

**Q**UES. 116. — *Apart from the Revelation vision already mentioned, does the New Testament say anything about this "iniquitous system," as you term it?*

Undoubtedly. Jesus Christ called it "Mammon." His bitterest words and most vehement anger were reserved for the "money-changers" whom He flogged out of the Temple. James, in a message to High Finance as existing in these "last days," was most trenchant in his remarks: "Go to now, ye rich men, weep and howl . . . Ye have heaped treasure together . . . Ye have lived in pleasure and been wanton."

**Q**UES. 117. — *You have pointed out that the period of domination by the golden image ran concurrently with the Times of the Gentiles. Does that not mean that the gold standard has now passed away?*

Yes. The last few years have seen the crash of the Golden Image. The Israel countries were the first to rouse themselves. Britain's tilt at High Finance took the form of a "managed" exchange, while President Roosevelt and America sought the "commodity dollar." Both of these were efforts — however hesitant or uncertain — to ensure that industry and not finance shall reap the harvest.

Thus, a bushel of wheat will, when the new order comes into operation, always be worth an honest equivalent value in terms of other commodities. High Finance, in other words, will not get its "rake-off."

*Ques. 118. — You have mentioned the action taken by the Israelite countries; but isn't Hitler referring to the same problem in his vaporings about International Finance?*

Yes. There is something in what he says and in throwing off the stranglehold we observed his drastic confiscation of wealth and the complete control of industry and marketing, by which both the Axis and Soviet countries have abolished the domination of International Finance within their borders.

They have, however, replaced the system by others even more iniquitous: but these will not survive the great climax of the Crisis of the Ages now swiftly approaching.

*Ques. 119. — This is interesting in a very topical way. Most people are conscious that the old order has been in a state of flux ever since the great depression. Does the Bible give us any more information on this?*

Scripture indicates that, when once the system commences to decline, its fall is both rapid and complete. The chapters of Revelation describing the system symbolized by the woman Babylon, also refer to it as the "false city" and prophesy that it will collapse in "one hour." This indicates a very brief period which, in prophetic time, could not be longer than fifteen years.

The prophecy forecasts a great shrinkage in international trade and the lamentations of the barons of High Finance, because "no man buyeth their merchandise any more." The carrying trade suffers in consequence and bewails its loss, saying "Alas, that great city, wherein were made rich all that had ships in the sea."

Observers of world affairs will need no reminding that these things have been happening during the last decade. If, therefore, this exposition is correct, then the next five years should see the last shreds of the Babylon system swept away to make room for the only perfect economic and social order "wherein dwelleth righteousness."

*Ques. 120. It is a relief to know that someone, at least, can see the end of the existing system. But what will the New Order be like? Will it be all-embracing?*

The New Order is merely another way of describing the Kingdom of God in full operation on Earth.

In the New Testament, it is alterna-

tively referred to as the "New Jerusalem," the "City of God," and the "city" to which Abraham looked. It is in contrast to the Kingdom of Evil, Babylon or the "false city."

All aspects of human life will be affected — Political, Social and Economic; and the Kingdom will expand until it embraces all the nations on earth.

*Ques. 121. — That sounds splendid, but it is very much like the idealistic propaganda which we have heard from so many sources lately. Will it work? That is the acid test. If so, why hasn't this Utopia been brought to us before?*

Because the human race has not produced, and cannot produce, an agency capable of carrying it into effect. Great men and great groups of men there have been; but none great enough for this stupendous task. In the political sphere, some well-intentioned groups have feared the effects of upsetting High Finance. Others have found it necessary to pander to supporters, not all of whom are worthy. Others still have attempted impracticable compromises of one sort or another. All have promised betterment; but principle, alas, has waited upon expedience and circumstance.

*Ques. 122. — Then what has the Bible to say about government? A kingdom composed of human beings will, of course, require an administration. What will be the government of the New Order and how will it function?*

The new administration will be brought into being by the greatest revolution of all time — the direct intervention of Almighty God in the affairs of men.

It is God's declared intention that His will shall be carried out in His Kingdom on Earth, and that this shall be done under the direction of His Son. This is expressly stated in terms so positive as to permit of no dilution by learned apologists. They are contained in the ninth chapter of Isaiah, in a message which is so inspiring that it should be inscribed in letters of gold in every town and village of the family of nations. These words should be indelibly impressed upon the mind of every man, woman and child:

*"The government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father,*

*the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the Throne of David, and upon His Kingdom, to order it and to establish it, with judgment and with justice, from henceforth even for ever."*

The New Testament provides precise confirmation of this in God's message to Mary by the medium of no less a Personage than Gabriel, the Angel of His Own Presence: "The Lord God shall give unto Him the throne of His father David, and He shall reign over the House of Jacob for ever; and of His Kingdom shall be no end."

The Kingdom will be organized into twelve administrative divisions, under which, Israelites — racial and adopted — will be governed. In charge of each division will be one of the twelve Apostles, in accordance with Christ's specific promise: "Ye shall sit on twelve thrones, judging the twelve tribes of Israel." Under the Apostles, the lesser administrative positions will be filled by the members of Christ's church (the true believers of all ages) for it is definitely laid down that these "shall judge the world."

And it must be borne in mind that this work of administration is to be no mere bureaucracy imposing its will on the masses. From the Apostles to the lowest member, they will be carrying out not only the letter, but the spirit of the commands of the self-same Jesus who preached the Sermon on the Mount.

*Ques. 123. — How does all this fit in with the vision of the New Jerusalem which comes down from God, the dream of Christians for nineteen centuries?*

The dream is even older than that, for this City of God — the Kingdom of God on Earth — is the "city" to which Abraham looked. The twenty-first chapter of Revelation symbolically describes the New Order as proceeding from God Himself, and as being based upon the foundations of the Apostles of Christ, thus ensuring perfect righteousness.

And the provision made for access to the City is by way of twelve Israel gates. Thus it will be necessary for all who desire entry into the Kingdom first to become Israelites. This all people can achieve by the whole-hearted acceptance of Christ.

The Kingdom-City is also referred to in this vision as "the Bride, the Lamb's Wife." The symbolic marriage of Christ

and His Kingdom takes place at the End of the Age. Members of His Church will recall that there will have been another "union" prior to this, namely the union between Christ and His true believers.

No one is permitted to know the day or hour of Christ's return, for we are told that the Bridegroom "tarries" for a brief period. But we have His own warning to be on the lookout for the signs which He gave us in His words: "So likewise ye, when ye shall see all these things, know that the Kingdom of God is nigh at hand, even at the door."

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*Ques. 124. — Since the Bible leaves us in no doubt about the government of the Kingdom, one is tempted to enquire about living conditions. Does Scripture tell us anything about social aspects of the New Order?*

In the first place, there will be two paramount obligations laid upon each Kingdom-citizen:

- (1) "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind."
- (2) "Thou shalt love thy neighbor as thyself."

These are Christ's own words, and on them "hang all the law and the prophets." We have had these commands before us for the last nineteen hundred years. But, whereas they have been optional during this long period, willing obedience to them will be the first condition of citizenship of the Kingdom of God.

Such wholesale acceptance of Christ's commands would, at first glance, seem impossible of achievement. It should, however, be remembered that God, through Jeremiah, promised Israel a *New Covenant*. In God's own words: "I will put My law in their inward parts and write it in their hearts . . . and they shall teach no more every man his neighbor . . . saying, know the Lord: for they shall all know Me, from the least of them unto the greatest of them." The covenant was promised to the House of Israel and the House of Judah. It therefore includes Israelites "by adoption" of every race and color.

It is this *change of heart* which God has promised that will make possible the tranquillity of the Kingdom. Its citizens will, of their own free will, render unquestioning obedience to God's law.

There will be no room within the Kingdom for any one capable of harboring disobedient ideas.

*Ques. 125. — Even though we are all given the promised change of heart, it would yet be necessary, I suggest, for each citizen's wider responsibilities to be defined. What further direction are we given on such matters as the social services?*

These essential services will, of course, be maintained and their administration perfected. But whereas they have hitherto been financed out of reluctantly-paid rates and taxes, they will, in the New Age, be carried on by means of Tithes, willingly given. Tithing — which is the giving of a tenth of one's income — is, it should be noted, an integral part of God's new social structure.

The whole subject is, however, very widely misunderstood. For example, tithing was never meant to provide merely for clerical subsistence; it was intended to cover all community needs and, with a prosperous citizenry, it will do this handsomely. Tithing failed in ancient Israel because, contrary to God's commands, it was never properly carried out. In recent times, it has become a mere travesty of Divine intentions.

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*Ques. 126. — And how, as you see it, will the New Order affect the social structure to which we have become accustomed?*

It would seem that life generally will be much simpler than now. The highly complex social organization made necessary by our overgrown cities and towns will no longer be required. Huge centers of population are not in God's scheme of things. The Bible envisages each home as having its own "vine and fig tree." Nor will huge estates be permitted, for we are expressly forbidden to "join house to house, and field to field, till there be no place."

It seems reasonable to suggest, therefore, that our great cities — with their hideous rows of compounded houses, towering flats and unhealthy slums — will be swept away. The farmer and smallholder will prosper. And our urban population will dwell in well-planned centers of the garden-city type. There will, in all probability, be a wide movement of peoples as between the Kingdom-nations, and emigration should assume a new character.

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*Ques. 127. — In an earlier answer, you seemed to infer that there will be some who will not qualify for Kingdom citizenship. What will happen to them?*

At first, the Kingdom will not be universal. There will be people and nations who will not, of their free will, accept Christ as King. They will be excluded from the Kingdom, and will have to reside in those parts of the earth which, in comparison with the light and progress inside the Kingdom, are referred to as the "Outer Darkness." Here, they will be subject to the "Law."

This compulsory righteousness is the "Rod of Iron" referred to in prophecy, and it is well and truly named, for there surely could not be a worse punishment for evil men than to be compelled to live together righteously.

Ultimately, even these people and nations will, of their own free will, come into the Kingdom, fulfilling the prophecy that all the "kingdoms of this world are become the kingdoms of our Lord and of His Christ." But that is another story.

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*Ques. 128. — If the Kingdom of God is really coming into operation, why should there be any need for an equitable economic system? When the rule of universal brotherhood prevails, surely this will ensure a fair distribution of God's bounty?*

No. Fair dealing between men and nations, though it would show a great improvement on things as they now exist, could not, in itself, guarantee perfection of distribution. All well-meaning people have ideas as to how things should be done, and their opinions are not only extremely varied, but often contradictory. Thus, the best that could be evolved would be a compromise of such opinions, amended from time to time in accordance with the principle of trial and error.

Perfection can only be attained by working in harmony with God's instructions. And God has laid down economic laws for His Kingdom, just as He laid down laws, such as those of gravitation and centrifugal force, for the accurate functioning of His universe.

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*Ques. 129. — A detailed examination of the economic laws of the Kingdom would presumably involve us in a lengthy discussion. Would you, therefore, define briefly where these laws vary from those operating under the existing system?*

The keynote of Kingdom-economics is the prophetic phrase: "Without money and without price."

Money, as it is understood today, will have no place in the economy of the New Order. Whatever basis of ex-



change is used — be it a practical system of barter, mere book-keeping transactions, or simple tokens — it will never develop into “money.” The law of the Kingdom will, in other words, prevent what is a medium of exchange from itself acquiring the status of a commodity — something that can be hoarded at will and lent at a price. Thus, the crowning evil of the present system will disappear.

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*Ques. 130. — I can grasp the idea of money being viewed merely as a medium of exchange and, in the light of our earlier discussion on the evils of High Finance, I am prepared to agree that this would be perfection. But to achieve it, would not the law of the Kingdom have necessarily to be drastic?*

Yes. The Bible speaks in such emphatic terms that we are left in no doubt that:

- (a) Hoarding will not be allowed.
- (b) Usury, the sinister handmaiden of money, will be rigorously excluded.

It is painfully obvious that interest on accumulated wealth is the greatest burden that mankind has ever had to carry. To many people, it must seem that the present colossal expenditure for war purposes will postpone almost indefinitely that era of human happiness for which they have worked and hoped. Debt piles upon debt, so that interest charges alone form a large part of the national expenditure. There seems no way out.

This is not to say that all those deriving income from rents, interest and dividends are unregenerate sinners. The false system has its tentacles around all of us in one way or another and, until it is finally rooted out, we have no choice but to endure under it. At the same time, Israel is instructed to do its utmost to break free. God's command to “Come out, that ye be not partakers of her sins” applies just as strongly to the economic as to the political sphere.

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*Ques. 131. — There are many people who think that these debts will pile up until the whole financial structure topples. How does God's system, as you see it, deal with debt?*

Just as hoarding of wealth or goods will be forbidden, so will accumulation of debt be ruled out completely by general cancellation of all debts at definite seven-year periods, for God says: “At the end of every seven years thou shalt make a release.”

This fundamental principle has been, in some measure, preserved through the centuries in Israel countries. We see it in the British Statute of Limitations, which rules that debt is not recoverable after a period of six years. But this statute, though it preserves the letter, does not carry the spirit of God's instructions, for He laid it down that the excusal of debt must be made with a good grace. And with this Law of Release, God coupled a further important instruction. A brother in need of help should appeal to his neighbor, who must not, on any account, refuse assistance — even though the Year of Release be at hand when the debt will be written off.

Any appearance of hardship on the lender is disposed of by God's promise to hold Himself responsible for the debt, and to repay the lender from His royal bounty. “For all the earth is Mine.”

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*Ques. 132. — And what instructions has God laid down for the equitable distribution of the earth's good things?*

We have already seen that in God's Kingdom there will be no money, other than tokens, and no usury. It is not difficult to imagine the staggering load which would be lifted from industry and labor, even in this imperfect age, if the toll taken by money were abolished.

Then there will also be no hoarding, either of tokens or commodities — except, of course, for prudent storage. The fruits of labor, in other words, must be consumed or utilized as they are produced. This would preclude any possibility of the “rigging” of markets in accordance with the so-called law of supply-and-demand — a financial expedient which Scripture defines as “making the ephah small and the shekel great.” It is this particular iniquity which gives us booms and slumps — with wide fluctuation of commodity prices — producing conflict and chaos in the field of labor.

In the Kingdom, we shall see a stabilization of values. The value of each commodity, in terms of all other products and services, will be based on honest effort on the part of the “laborer.” This stabilization will, in turn, ensure that the “laborer's hire” shall always be exchangeable for a fair share of the fruits of his labors or those of his fellows. Thus demand will in itself be stabilized and, since mankind has been permitted to solve the problem of the production of ample supplies of necessities and comforts for the whole human

family, there will be no shortage of any good thing.

It must not be thought, however, that idlers will be permitted to take advantage of the generous conditions of life, for “If any would not work, neither should he eat.” There will be no slackers in God's Kingdom.

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## Epilogue

*Ques. 133. — I have now asked you every question necessary to reveal the evidence upon which your case is based, and I am glad to admit that the answers have convinced me that your introductory remarks were entirely sound and well founded. It is obvious that a New Order, led by the Celto-Saxon peoples, must shortly emerge; but there remains one more question — a most important one. WHAT SHOULD BE DONE ABOUT THE MATTER?*

The most urgent need is for the lightning spread of the message. With the least possible delay, every man, woman and child in the Israel nations should know of it. It will be the most effective, indeed the only true, antidote to war depression. However long and grim the struggle with the Continental powers; whatever trials lie ahead of us; this Kingdom Gospel is the most positive and potent message of hope that could be conceived.

“He who keepeth Israel shall neither slumber nor sleep. The Lord of Hosts is with us, the God of Jacob is our refuge.” With these assurances firmly implanted in the minds of our people, the Israel morale will be impregnable.

### Reinstate the Bible

Let us see to it that the Bible is given its true position as the *Instructions of God* in all phases of our private and national life. This God-given Code has proved itself — in spite of the scorn of skeptics and the apologies of faint-hearted religionists. It is an infallible remedy for all our ills and it stands ready to hand. Let us all turn to it now.

### Overhaul the Economic Code

Although full operation of Kingdom economics must, of necessity, await the Coming of the King, let us, so far as in us lies, get our economic order in line with Kingdom principles. The bad old order is going, and we should hasten its departure by all reasonable and practical means.

The Israel nations, with their won-

derful natural resources and powers of production would, in themselves, form an economic unit so effective that outside nations would perforce seek admittance and, as a first condition of entry, it could be stipulated that proper standards of living must be guaranteed to their peoples. You may protest that only governments can move in matters of such magnitude. That is so, but governments are ultimately moved by public opinion — by the thoughts and actions of the nation's smallest component parts — the private individuals.

### *Amend the National Way-of-Life*

This is sadly overdue. We have lately been living on the spiritual capital of past generations. At the moment it would be true to say that, irrespective of religion, our people cannot do otherwise than live reasonably decent lives, either because of the law of the land or by force of public opinion. But public opinion — which ultimately produces the civil law — derives all that is good

in it from God, through His true religion. Take that away and public opinion is on a slippery slope.

Our peoples must be brought to realize that Utopia without reference to God is the merest shadow of a dream. They must also be convinced that the Power of Evil is no abstract negation of Good, but a *vital force* directed by Satanic agencies in the spirit-realm, capable of energizing men — like Attila and Hitler — with devastating effect on the lives of the whole human race. These evil powers can be held in check by one means only: the power of prayer on a nation-wide scale. We must learn how to use this potent weapon which God has placed in our hands, and we must accept, once and for all, the fact that neglect of God's instructions is the way to chaos.

### *Finally*

While doing our utmost to bring the present terrible conflict to a speedy and righteous end, we must continually

petition for God's aid as the inalienable right of His people, Israel, in carrying out their freedom-bearing mission. God has promised His protection, but there is a highly important condition attaching to this assurance. His people must not only require His help: they must *nationally seek it* and keep on seeking it. They must at all times admit that it is not on the strength of their own right arm that victory depends, important though armaments may be. God has made Himself quite clear on this point. His help must not only be needed and awaited — *it must be invoked*; for He has declared: "Yet will I be enquired of by the House of Israel, to do it for them." And Israel must learn *how to enquire*, after first having offered the sacrifice of "a humble and a contrite heart." For foolish heart that puts her trust In reeking tube and iron shard; All valiant dust that builds on dust And, guarding, calls not Thee to guard; For frantic boast and foolish word, Thy mercy on Thy People, Lord.

## A Prophetic Picture

ONE PERSON and his acts alone stand out as the personification of the need of continued warfare. His defeat or destruction, in the eyes of millions, means the end of world strife. In fact, peace cannot come until he is defeated and with his defeat there will be peace, so goes the reasoning of multitudes of men and women who long and pray for the defeat of Hitler.

But would peace come if Hitler was destroyed, or even if the German army is defeated? Let us assume that months of intensive aerial bombardment with the opening of a second front in the west compels Germany to surrender. Would the United Nations be able to agree on peace terms? Stalin was not a party to the Atlantic Charter nor has he assented (to our knowledge) to the general terms agreed upon at that time between Roosevelt and Churchill. In case of a German collapse is it conceivable that Russia would agree to conditions acceptable to Great Britain and the United States? Would the United States and Great Britain acquiesce in a Russian plan to sovietize most of Europe as her price in helping defeat Germany? These are interesting questions because, with the defeat of Germany, there will yet remain two distinct ideologies of government as represented in the Soviet Union and the Anglo-Saxon world. The two are not, nor can they ever be, reconcilable. It would seem that God is allowing the Anglo-Saxon world to go forward with their plans, setting the stage for a demonstration of the inability to secure peace through an unholy alliance.

Germany is far from defeated and many strange things can happen before peace comes; not the least of which will

be the accurate and detailed fulfillment of Ezekiel 38 and 39, for Israel is yet to be left alone to face a world desiring her annihilation.

In *DESTINY* for February, 1941, we wrote, "Always present is the possibility that an armistice might occur as the result of a combination of circumstances that would bring about a temporary halt to armed conflict. We must remember that the present war is a death struggle between two ideologies of government. If for any reason whatever a temporary cessation of hostilities should take place it would be but a breathing spell to enable these two groups to intensify further preparations for the knockout blow."

This quotation is timely now, as it was written before Germany turned on Russia and both Germany and Russia have the same type of government. The defeat of Germany would, therefore, still leave two distinct and hostile ideologies of government undertaking to arrange peace when there can be no peace between them.

In whatever way it is brought about, whether by a Germany suing for peace, or a Germany swinging to the assistance of the Soviet Union unable to come to terms with the Anglo-Saxon world, or through a compromise that might bring Germany and Russia together, the immediate future is serious for the Anglo-Saxon world.

Events of the next few months will bear close watching but of one thing we can be certain and that is that the broad lines of the prophetic picture will be etched in its detail, as seen by the prophets, and not a single prediction will be missing in that picture ere this war has ended.

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